18, 1943.

ビーシー北部の木材産業に更に百名募集

標準賃金は一時間最低六十仙で生活費ボーナス付き

Royal Commission To Study Welfare In B.C. Towns

Linotyping by Junji Ikeno
Art Work by Frank Moritsugu
Blue Pencil by Tom Shoyama
Those Hen Tracks by T. U.
Press & Picking by T. Mayeda
And We Sign

THE NEW CANADIAN

An Independent Weekly for Canadians of Japanese Origin

.... 30 .... for the year, with these last lines ... that's all there is, there isn't any more, until Saturday January 8th, 1944!

Vol. VII, Nos. 4 & 5. | 10c per copy | KASLO, B. C. | 40c per month | Saturday, December 25, 1943

London Groups Back Nisei Acceptance

CCL Labor and Women's Councils Endorse Program

LONDON, Ont.—Under the vigourous leadership of the Japanese Canadians Problems Committee, a group formed here under sponsorship of the London Y. W. C. A., a program of enlisting support from various organizations throughout the city to aid in the resettlement of second generation is meeting with considerable success.

The city itself is thus maintaining a leadership in democratic action, manifested since the earliest days of evacuation, when practically alone among many Ontario cities it accorded a welcome to a number of former coastal residents.

At a recent meeting of the London Labor Council, a Canadian Congress of Labor affiliate, the council voted, says the London Free Press:

LABOR COUNCIL HELPS

"To support the Japanese advisory committee formed here by the Y. W. C. A., to assist the 70-odd young Japanese Canadian men and women in the city in their efforts to become accepted locally in community life."

"There is no racial discrimination in labor," J. Harry Finch, president of the council, declared as he pointed out that the Japanese-Canadians now working in local industries may join unions if they wish.

"The plea for support stated that the young men and women, some of whom are second or third generation Canadians, are in the city now either as workers or students, 'wishing to be accepted as members of the community.'"

WOMEN SUPPORT POLICY

The Local Council of Women has also gone on record as supporting the program of the Committee.

At a meeting December 1, "the council urged greater consideration and display of Christian kindliness to Japanese Canadians now resident in London and agreed that this policy shold be extended to all minority groups in Canada now, or in the future," says the Free Press.

Commenting on the program, second generation in the city declare that the question is one coming home to each individual Nisei himself.

"If he is willing and eager to be assimilated into Canadian society, he has to do his share," said one.

"There have been reports going back to B. C. about discrimination and unfair treatment. But no one can expect a perfect world awaiting them, and those who complain for the most part are evacuees who have come out here and haven't adjusted themselves properly to their new life.

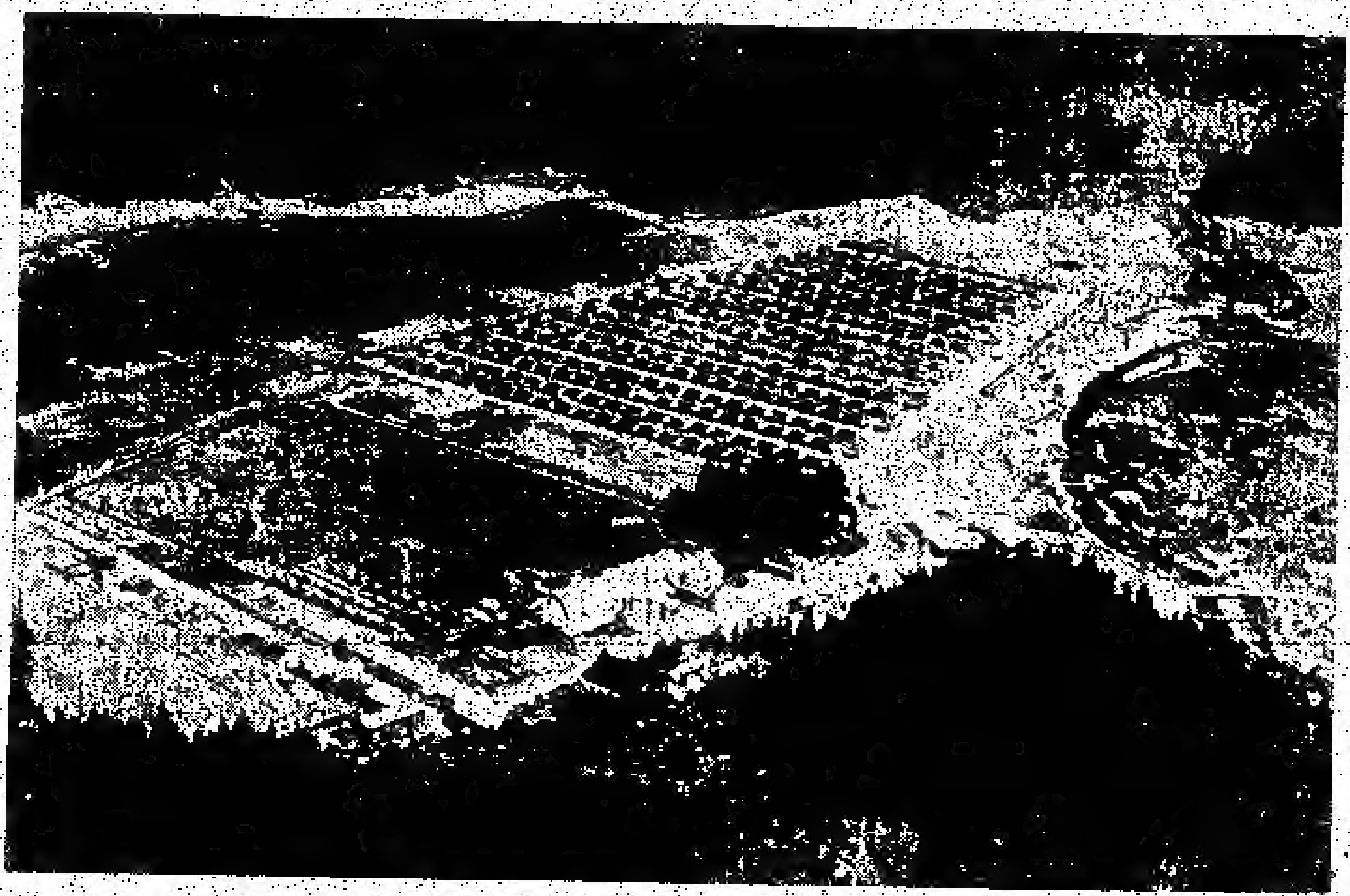
"Just a few who won't co-operate for the good of the whole group may do great damage to the program that both Occidental friends and the 'Old-Timer' Nisei here are enthusiastically pushing."

"O Little Town ...."

TASHME, the largest evacuation centre in Canada, is presented in its mountain seclusion in this view taken by "Minicam" artist Walter Inouye. The supply road from Hope 14 miles away enters from the west at the middle left of the picture, runs past stables and incinerators, rounds the corner and heads toward the town centre.

The long white building at lower center of the picture is the "D" building, formerly a modern cow barn, now used as a school building and community hall. Together with the inverted U-shaped structure next to it, it forms the focal point for community activities. This "U" houses the BCSC offices, Commission-operated store, local post office, and warehouse.

The clump of trees beyond the buildings guard the town end of "Tashme Boulevard"—Tashme's Main Street. Along the Boulevard lined up row on row like little wooden soldiers are the ten "Avenues" of 300-odd Commission houses in which the majority of the 2500 evacuees live.



Social Service Experts Will Investigate Complaints From Evacuee Nationals

OTTAWA, (CP).—A Royal Commission comprising three men and a woman has been set up by the Government to investigate measures taken for the "maintenance and welfare" of Japanese living in Interior British Columbia settlements, Labor Minister Mitchell announced Tuesday.

The probe was instituted, he said, after complaints from some Japanese—through the protecting power—that "provisions already made for their welfare are not as generous as they have a right to expect under established international practices."

Chairman of the Commission, established under the Inquiries Act, is Dr. F. W. Jackson, Deputy Minister of Health and Public Welfare for Manitoba. The other members are Dr. G. F. Davidson of Ottawa, Executive Secretary of the Canadian Welfare Council; W. R. Bone, Administrator of Social Service for Vancouver; and Mrs. Mary Sutherland of Revelstoke, B. C.

While some Japanese had entered complaints against their treatment, Mr. Mitchell said, the Department of Labor has received complaints in British Columbia "that the provisions made are, if anything, too generous.

"It was decided that a careful inquiry was indicated as necessary to establish the facts of the case," the Minister said.

Accordingly, the Royal Commission is to investigate "the present provisions made for the maintenance and welfare of persons of the Japanese race resident in settlements in the interior of British Columbia under the administration of the Department of Labor."

The Minister said methods of administration are not at issue—that the inquiry relates solely to the polices adopted for the welfare of the Japanese.

CONFISCATED RADIOS BEING AUCTIONED

VANCOUVER, B. C. — An extraordinary auction was advertised last week by Thompson and Binnington of Vancouver, offering for sale 100 radios under instructions from the Custodian. The sale began last Monday at 992 Powell Street.

Obviously evacuee-owned radios, the advertisement did not state whether or not they were sets surrendered to the RCMP in February of 1942, in compliance with government order-in-council.

EXODUS TO RESUME AFTER NEW YEAR

VANCOUVER, B. C. — Continued exodus of evacuees from interior B. C. housing settlements under revised placement orders announced recently is expected shortly after the New Year, George Collins, placement commissioner, told the Province in Vancouver last Saturday.

"Present indications are that quite a number will leave British Columbia voluntarily after the New Year," he was quoted as saying.

"Freezing" orders imposed in October following extension of National Selective Service regulations have been temporary lifted, and relocees are enabled to go to jobs arranged in advance, or to seek placement in eastern cities by representatives of the Commission and Selective Service.

Mr. Collins also announced that a number of Tashme youths who declined to move to northern Ontario under Selective Service directional orders have been placed in foundry and mill jobs in Toronto.

The Season's Greetings

From the Commissioner of Japanese Placement

GEORGE COLLINS

One year has elapsed since I became associated with the activities of the British Columbia Security Commission. It has been a year of varied and, for my part, beneficial experiences. I have visited most of the districts in British Columbia and all the Provinces which extend from the Pacific Ocean as far east as Quebec where evacuees from the Protected Area are at present located.

It has always been a real pleasure and relaxation for me to visit with the Committees and individual Japanese who are settled east of the Rockies where they lead a normal life free from the irritating restrictions which are necessarily imposed on any groups who are residing in congested areas such as our Interior Housings throughout British Columbia.

The Minister and officials of the Department of Labour at Ottawa under whose jurisdiction the Commission operates have been most considerate of such recommendations as I have made from time to time relative to the general welfare of persons of Japanese extraction residing in Canada.

It is my sincere hope that the unsettled conditions throughout the world caused by the exigencies of war may soon be removed.

I wish to take this opportunity of extending to all persons of the Japanese race in Canada the very best of the Season's Greetings with a sincere wish for greater progress in the New Year for each and every one of you.

Lil' Tokyo Show Window To Be "Closed Out!"

VANCOUVER, B. C.—The former show-window of Powell Street, T. Maikawa Stores, is headed for definite extinction, it was revealed last week in an advertisement in Vancouver papers announcing a "Closing-Out Sale" of $10,000 worth of merchandise. Dry goods, men's wear, groceries, hardware and so forth went on sale December 16 at "greatly reduced prices." Pertinent note in the advertisement: "Men's Suits—IN SIZES FROM 32 TO 36 ONLY."

Torontoites Promote Goodwill

Representative Committee Elected

TORONTO, Ont.—A representative second generation committee, which will act on behalf of Japanese Canadians in Toronto, was elected here December 8, at a largely-attended meeting held at the Carleton United Church.

Comprising the committee are the following: Kunio Shimizu, George George Tamaki, George Tanaka, Roger Obata, Roy Shinobu, Eiji Kataba, Mary Saegusa, Kay Kato, Muriel Kitagawa and Kimi Takimoto.

The group will act as a liaison between the many new Torontoites from British Columbia and other organizations in the city which are interested in resettlement problems of Japanese Canadians.

It proposes to act and co-operate closely with other organizations of racial minority groups, and undertake a campaign to introduce the Nisei to Toronto citizens.

Formation of a group of interested and capable Nisei public speakers to present their case to other interested organizations is one of the first steps being undertaken.

Election of the committee is an outgrowth of previous men's and women's sub-committees, chosen to act with the Y. W. C. A. sponsored Central Co-operative Committee on Nisei resettlement. Miss E. Kaufman, of the World's Y. W. C. A. and former secretary in Japan, is the chairman of this latter group.

He's Delivering Xmas Mail

HAMILTON, Ont.—In what is believed to be the first case on record, a report from Hamilton says that a former South Vancouver Nisei youth has become a postman. He has been delivering mail for the past several weeks during the seasonal rush, and, says the report, hasn't missed a letter once.

Lethbridge Offices Moved

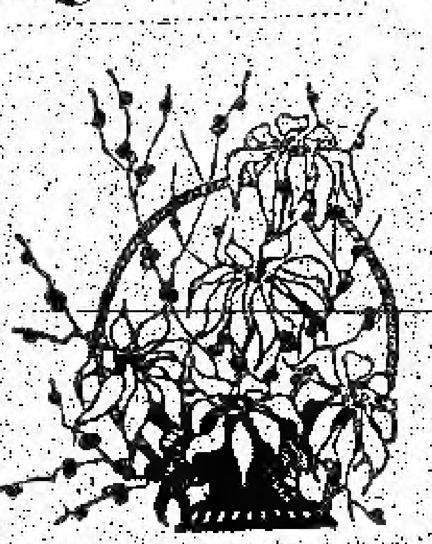
LETHBRIDGE, Alta.—Offices of the B.C. Security Commission were moved recently from the Metcalfe Building to the Conservatory of Music building on the corner of 11th St. and Fifth Avenue South. A. E. Russell, **Alberta representative, explained that the move was necessitated to secure more accomodation.**

What's In Store For The Coming New Year

● Owing to severe limitations of space, Rev. K. Shimizu's seventh article in his series on "Eastern Impressions" has been held over until the first issue in the New Year. It appears, however, in the Japanese section on page 22. Rev. Shimizu will write two further articles, for a complete series of ten sketches.

● A number of contributions which arrived late are also planned for publication early in the year. One of the most interesting is an article on Nisei Americans, specially written for The New Canadian by Larry Tajiri, nationally-known editor of the Pacific Citizen in Salt Lake City, Utah. Pending publication also are sketches on a day in the New Denver Sanitorium, the Tashme Boy Scout troop, Nisei organization in Montreal, a self-supporting project in B. C.

New Year Greetings



Silk-o-Lina

● Main Store - Calgary, Alta.

● Branch Store - Edmonton, Alta.

● Branch Store - Regina, Sask.

Greetings and Best Wishes from

KIKUO KIMURA
木村菊夫
GIICHI SHONO
正野義一
FRED F. YAKO
箭子文雄
TOM T. YAKO
箭子遠雄
NOBUO MINEMOTO
峯元信雄
KIYOSHI KINOSHITA
木下清
CHARLIE OHAMA
大濱非岡雄
TY HIRAMATSU
平松大旋
KEN SUNADA
砂田賢一
NAOYUKI FUKUMOTO
福本直幸
SEIKO HASHIDA
橋田盛興
SHINKICHI MORI
森新吉
TORU DICK SHIN
進亨
SHINMATSU MUKAIDA
向田新松
YUKINORI HIGO
肥後行則
MITSURU HIGO
肥後盈
MITSUO MICKEY HAYASHI
林光男
YOSHINORI NISHI
西義範
MINORU ROY KUBOTA
久保田實
GEORGE KUBOTA
久保田讓次
SABORU KUBOTA
久保田三郎
YONEICHI MAYEDE
前田米市
JOJI SHIGEMI
茂見丈大
KAZUAKI TAJIRI
田尻一昭
JIMMY S. NISHIYAMA
西山進
HISAO SUZUKI
鈴木久男
KOJI KADONAGA
門永浩二
SHIRO MASUDA
增田四郎

KELLY TAKASHI HAMAURA
濱浦高。
CHIYOZO SHOJI
庄司千代三
MICHIO KISHIUCHI
岸内道夫
HIROKAZU KISHIUCHI
岸内廣一
YOSH OTSUJI
大辻義治
MAKIICHIRO EGUCHI
江口槇一郎
GEORGE KAJIWARA
梶原淺男
JUNZO SAMATA
佐俣純藏
YOSHIO OKANO
岡野義男
MINORU KIMURA
木村實
JAMES T. YAKO
箭子俊雄
TAK OGA
大賀卓美
GENJI SHOJI
庄司源次
TAKASHI NOMI
野見隆
YOSHIMICHI YAMASHITA
山下義道
MASAYUKI MURAKAMI
村上正幸
TEIJI OMORI
大森禎二
GEN MIKI
三木嚴
Y. "BUSH" MATSUMIYA
松宮義太郎
TAMOTSU YAMASHITA
山下保
Y. "MUSH" UYESUGI
上杉幸男
FUMIO UYESUGI
上杉文雄
TAKAO FAT FUJIMOTO
藤本孝雄
FRANK H. OHNO
大野英雄
GEORGE NAKATSURU
中鶴仁
KUNIO SATO
佐藤國男
ROY KOZO SAITO
齋藤幸藏
GEO. I. SAMESHIMA
鮫島[illegible]

T. HIRASAWA
平澤竹次郎

Chisholm Sawmills Co., Ltd., Slave Lake, Alberta.

To those proud souls who chose hardship and independence in the prairies.

Dear Dad and Mom,

This is our second Christmas since we left our home in mild B. C. We have spent twenty months in this harsh new land where summer passes like a quick hot breath, where spring and fall are just memories, and where winter reigns cold and stern for six months of the year. Yet, you did not complain.

You came here to Manitoba instead of Alberta where your friends were going because your children, like rash youths, preferred adventure to the shelter of known people. You made me feel proud and responsible when you consulted us on the choice of place. Most of my friends followed their parents bitterly to Alberta.

Like everyone else, you made bitter comments on the handling of the evacuation. You were sick with indecision during those weeks when a farmer's status changed daily. You believed the wild rumours that grapevined from Vancouver and feared for all of yours.

When rural evacuation became more than just speculations you were so different from those others who were saying, "We are being forced to move, why should we go into hardship and insecurity when we can sit and have the government look after us." No, you took the chance on independence even with the unknown. So you left the blossoming strawberry fields, the half ton Chev., our comfortable new house, and other signs of good living which represented twenty-three years of sweat and heart-aches. Even I had to resolutely turn myself to the future against that picture of the boarded-up house with the blooming cherry tree besides it. We were going, united, to a new world.

You tried to hide your tears from us as the train pulled out and B. C. gave her best farewell of warm April rain. Evening darkness mercifully hid the familiar pastures, orchards, and deep green forests. We were too occupied with the future to share your grief for an era that had abruptly passed for all of us.

Winnipeg, and our worries are over, you thought. Our troubles had just begun. In many cases, the "homes" were still plans in blue-prints. You had not believed completely in the roseate picture the recruiting agent presented but neither did you expect to live in a succession of wagon, chicken coop and a makeshift shed in the rain for well over two months. Some of your friends were worse off. You had forgotten about kerosene lamps and carrying water from a pond, but they were re-introduced to you as primitive as forty years ago. The endless bleak flat prairie made us long for the rolling hills and snowy crests shadowing our lush valley.

Then beet work began. You thought you knew all about farming and work but you learned more. You thinned on your knees until they were calloused from the chunky soil. Your back felt permanently bent.

You fought the wild oats through the sweltering heat made unbearable by flies and mosquitoes. At night you tried to rest in a 14 x 24 foot shack that housed seven.

Had it not been for the native farmers, all this may have broken us. You, a hospitable Japanese, learned the true prairie hospitality from these people whose English was more broken than yours. The community of Czechs, Germans, French, and Ukrainians accepted you as one of them. They, too, had left a part of their hearts behind in the rolling Bavarian hills or on the mild plains of the Dnieper where early in the spring scented violets grow wild in hidden shades. You all had one thing in common, the love of land and of growing things,—the love that endures through drought and flood, through depression and boom-time. You discussed the weather and became one of them.

With a farmer's pride you saw those half mile rows of growing green, and you turned away to try to supplement the insufficient beet wages.

The grain fields were beckoning in the late August sun with yellowing heads. Work was plentiful in some regions and scarce in others. You learned to thrash and stook and felt the itch of the grain dust drive you nearly mad. For one month you helped harvest a record grain crop and then beet topping started.

The work was made quite easy by the mellow Indian Summer. On the final day the temperature suddenly dropped and the wind blew the heat out of everything. Winter had come and we were finished.

We had made a tidy sum you thought, but you had reckoned without the fuel bill. Six tons of coal at eleven dollars a ton,—four cords of wood at seven dollars a cord, almost one hundred dollars for one winter. You had hardly spent that during the entire twenty three years in B. C.

How would you manage the long winter on the remainder? I tried to help by houseworking, the only kind of work opened to inexperienced Japanese girls. I received twenty dollars a month, the minimum, but it was such a small amount for the family of five at home. Somehow, you contrived to keep your self-respect. There were a few cases of Indian reservationism of "Why deny ourselves and suffer ? Take relief and let the government pay"; but most of the evacuees regarded relief with as much contempt as in the pre-evacuation days.

Last December was a month of tears and joy. The children talked expectantly of Christmas, the kind you always gave them whether strawberries were $1.30 or $3.00 a crate. I saw the toys and candies in the stores and people going home heavily loaded. We always had been part of that crowd. I could hear your whispered conferences on Christmas. I knew because I listened once fourteen years ago when the strawberry crop was a failure.

I was bitter. Why were innocent minds to be disappointed. We had worked and suffered, too. Must our spirits be beaten so that independence no longer held its meaning. Bitterness is selfish. During that time I forgot to count my blessings as you had said so often during resettlement. I forgot that for many the world over, there would be no Christmas except the one they celebrated within themselves. No, I often choked on tears of self-pity.

My faith in humanity was restored when my employers sent me home on Christmas Eve with a present for everyone and a turkey. I could not express my gratitude so I simply thanked them. I felt as if my heart would burst. That was the best Christmas I ever had for I felt spiritual happiness.

A YEAR has passed since that day. You no longer think of Manitoba as barren. You have discovered fireflies flickering in the damp grass on summer evenings just as they did when you were children. You have gazed with awe at the shimmering coloured curtains of the northern lights as they swished and sighed almost as if to disclose a celestial stage. You have seen the "endless sea of golden grain". Your beauty-loving eye could not miss these once the tears were cleared away. Yet I know that you think of the Fraser Valley as the only possible home. May I express the heresy that you may be able to build a new life here and leave the farm back there a treasured memory instead of going back to break your weary back anew at the shambles that must be there.

Yes, over a year has passed and what have you gained? You have found freedom — freedom from petty restrictions and fears—fear of maintenance rates, of family partings again, of improper rearing of your children, and of other things that plague your timorous friends back there. You have found a certain kind of calm satisfaction and peace. You watch your children growing up healthy and useful, and you realize fully, that it was for this that you braved the prairies as a part of the vanguard of relocation.

Merry Christmas, Mom and Dad, I love you and your generation for the courage and goodness you have shown us with which to face life. I shall try to give you the present of proving that I, too, have become a sane adult woman unembittered by this period. May the New Year bring you the wishes that all farmers make on the trainen."

With the greatest
but humblest love,

Your daughter, Peg.

W. W. Leafeaux, M. L. A.
(British Columbia)
(辯護士)
ダブルー●ダブルー●レフオー
BARRISTER, SOLICITOR
NOTARY
837 Hastings St. W.,
Vancouver, B. C.

THE COMPLIMENTS OF THE SEASON

Iron Springs
Young Peoples Association
Iron Springs, Alberta.

Angles on Wartime Evacuation and Resettlement

A Review by Kunio Hidaka

— 0 —

WE ARE NOW entering the third year of our abnormal wartime living. Little did we imagine, on that darkening day two years ago when war started on the Pacific that the onsweeping forces of world power politics would mean a radical change in our small and individual destinies. We had of course long conceded that the merchant princes in their international trade would be unavoidably affected, but we were unaware or quite oblivious to what might happen to the great mass of us ordinary people.

Looking back on our experience of the past two years, I am forced to wonder how we were able to face the matter at that time with such calmness. We did know that that the living of the Oriental minorities on the Pacific Coast had always been manifestly precarious and on the fringe of the economic margin, and always subject to political onslaughts from various pressure groups. Although we knew this we held with a tenacity found in religious orders to our belief in the strength of the democratic tradition amongst most of the people. This faith was strengthened by the goodwill and confidence which we had experienced amongst our friends of the general Canadian population. In addition various Government Committees had given us a "clean bill of health" and shown genuine concern in this difficult problem. The forthright statements of these committees and of the Prime Minister himself acted as a definite stabilizing influence. The statement to the press by the head of the West Coast Defence Command gave assurance that the matter was well in hand.

But at that time there was one thing we had not included in our calculations. We had unfortunately under-estimated the strength of the historical antagonisms present in race relations in British Columbia. We had not counted on the paralyzing effect of mass fear, which would force persons to want to go the limit to protect themselves without consideration of its necessity or justice.

Very quickly these forces of fear and antagonism were consolidated and implemented a concerted strategy, turning their combined forces on the Provincial and Dominion Governments. The Provincial Government, being close to the scene of operations, was a willing listener; and after delayed action the Dominion Government was quick to see the political hazards involved in non-compliance. Thereafter, it scuttled its formerly declared policy to appease those forces.

Governmental Administration and a Politically Powerless Minority

Any relating of the events which followed can be of interest for two reasons: first, in giving us some idea of how the Government will deal with politically impotent minorities; and second, how people react under rigid regulations.

The first of these is concretely embodied in various orders-in-council passed under authority of the War Measures Act, and in the Defence of Canada Regulations. The administrative organization set up to carry out the Government's program had three functions: first to ensure the safety of the state; second, to evacuate and relocate persons of the Japanese race; and third, act as custodian of property and assets.

These functions were taken over by their respective agencies: the Royal Canadian Mounted Police, the British Columbia Security Commission, and the Custodian of Enemy Alien Property. There are in addition some earlier orders concerning the immobilizing, impounding and disposal of fishing vessels.

When surveying the legal authority given to these bodies we note that this is possibly the most extreme case where the supremacy of the Administration is revealed. In this case the traditionally held supremacy of Parliament is delegated to the Administration as a war measure, which thereafter is able to legislate within its own competency. In ordinary cases there is legal supremacy, but this is tempered by political judiciousness which curtails the Administration in any acts which might prove unpopular. But in the work connected with persons of the Japanese race who are without political strength, both the Cabinet and its Administration need fear no embarassing questions concerning the justice of any act done. It realizes that it would be very uncommon for the Minister to have to answer a question as to why maintenance was not issued to some person in some interior town, as would possibly and likely be the case under the usual rules and practices of Parliamentary procedure. Nor is it likely that the Government will at any time have to justify in Parliament any of its general policies, unless it be to explain an apparent laxness in them. We may truthfully say that the Government and its Administration have a free hand to do as its desires with the Japanese race in Canada without fear of censure from any body through political channels.

While it is not my intention here to outline the legal status of persons of Japanese race in Canada, I believe a clause of Order-in-Council P. C. 946 of February 5, 1943 will illustrate my point. Section 3, (1), (vii), states:

> The Minister may . . . make orders, rules or regulations respecting the conduct, activities or discipline of persons of the Japanese race as defined in these Regulations . . . ., and may by order prohibit such persons, from engaging in any activities, employment or business, or in any specified activities, employment or business, in Canada; from moving or travelling anywhere in Canada, from residing in any place in Canada or from associating or communicating with any persons, except subject to a permit issued by or on behalf of the Minister and on such terms and conditions as may be prescribed by him or by any persons authorized to act on his behalf under these regulations."

It is quite evident that no Government with its eye to the future would try to bind any politically powerful group by such a clause—for instance the national leader of the Co-operative Commonwealth Federation and his party—and yet expect to avoid political suicide.

Reaction of People Under Regulation

Another interesting part of this study is the reaction of people who live lives which are closely regulated. It is true that persons are regulated in all sections of the population, such as those persons subject to military disipline. But the case of the Japanese race in our midst is devoid of the preferred status and public approval which accompanies the entry in the services; and on the other hand carries with it a definite stigma.

There seems to be no appreciation of what was being done by these people during the past fifty years of their existence in Canada, nor of their efforts since the existence of the state of war. On all sides in Canada there seems to be unwillingness to accept persons of Japanese race as an integral part of the Canadian nation, nor is there any encouragement to have the Japanese become so. In contrast the American approach is illuminating. Officials from the President down have issued various statements expressing appreciation for the work of the Japanese in their midst in various fields of activity and beyond the seas. Assurance has been given, even in the face of exclusionist pressure, that the Japanese will be able to return to the West Coast. In Canada, to our amazement and regret, no vigorous leadership is given by the Government.

One reaction on the part of the Japanese to this absence of encouragement from public officials is the feeling of insecurity about the future. As yet there is no indication that persons moved to eastern Canada will be able to stay permanently. Legal difficulties are placed in the way of taking up independent enterprises and of owning property. Agreements made with Provincial Governments make it the duty of the Dominion Government to remove the Japanese from the province if the province so desires at the end of the war. At the same time the property and assets of the Japanese left at the Pacific Coast are being sold by the Government and pressure is exerted on persons to get them out of British Columbia as part of the dispersal policy.

There seems to be an undoubted inconsistency in the Government's policy. In one part it exerts pressure to get people spread throughout Canada while at the same time it refuses to give them the required security of permanent settlement in any other part of Canada. This inconsistency has made some of us wonder if we are to remain at all within Canada. It is very obvious that a clarification and declaration of policy would remove this confusion which we face.

Being subject to restrictive measures to which we were not a party in forming has had a depressing effect on our morale. It seems constantly to place us under suspicion, when grounds for suspicion are absent; and makes us wonder if any sanctity and meaning can be attached to citizenship. It makes us feel that our living will be forever empty.

When placed in new surroundings we find that our ways of living have to change and as yet we have not been very successful. Most of us feel a profound empti-

(Please Turn to Page 4)

The Season's Compliments

NISEI STAFF

Diana Sweets Restaurants

Toronto, Ontario

188 Bloor Street — 187 Yonge Street

Shoji A. Shimizu
367 Huron Street

Hiroshi G. Hamasaki
266 Robert Street

Johnny T. Hasegawa
109 Baldwin Street

Jack T. Kitasaka
115 John Street

Teiko Ide
Norreen Ito
113 Bedford Road

Fudge Toyota

Junichi Nagasuye
216 Robert Street

George Kato
258 Simcoe Street

R. E. Hori
323—15th Ave. West, Calgary, Alta.

MR. & MRS. FRED OKUMURA
and son ROBERT FRED
c-o W.R.P. Woods, R.R. 3, Vernon, B.C.

S. Asae
5600 Bannantyne, Montreal, P. Q.

Mr. and Mrs. H. W. Iwasaki
and FAMILY
5870 Bannantyne Ave., Verdun P. Q.

VERNON and RUTH
SHIMOTAKAHARA
1131 Brault, Verdun, P. Q.

Reggie Sawa
澤 禰 治
3435 Stanley St., Montreal, P. Q.

SHOZO TOMITA
富 田 正 三
Yoshi and George Shotaro
3829 Lorne Crescent Ave., Montreal

Mr. and Mrs. B. Uyeda
Mariko Uyeda; Lily Uyeda
5977 LaSalle Blvd., Montreal, P. Q.

Bunzo Eiri
家 入 文 藏
3435 Stanley St., Montreal, P. Q.

Jimmy H. Horiuchi
1305 Redpath Crescent
Akinori Horiuchi
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鈴 木 初
1010 Brault Avenue,
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Amy Yamamoto
1055 Valiquette, Verdun, P. Q.

Mr. and Mrs. T. Yasunaka
Apartment 5,
5780 Darlington Avenue,
Montreal, P. Q.

Mr. & Mrs. T. Shimotakahara
下 高 原 虎 熊
同 英 子
and FAMILY
Lillian Yuriko
Lloyd
Margaret Yoshiko
Hazel Akiko
373 St. Catherine Road,
Outremont, Montreal, P. Q.

There's never a Christmas morning,
There's never an old year ends,
But all of us think of someone,
Old days—Old times—Old friends.

— 0 —

KATHERINE'S

966 St. Catherine Street West,
Montreal, Quebec.

— 0 —

MODISTE

450 Granville Street,
Vancouver, British Columbia.

CHRISTMAS: 1942

A STORY BY

MARK N. TOYAMA

THIS IS the story of Charles Humperdink, New Denver, whose hobby was astronomy. Charles was a clerk in the Government Office, but he was an astronomer by night because his father had been an amateur astronomer and his father's father before him. Indeed, five generations of Humperdinks had scanned the skies. It was a custom in the old Swiss family for the eldest Humperdink to take up astronomy for the Humperdinks had a mission, traditionally and carefully kept alive. And the reason why a small town official like Charles Humperdink was an astronomer was because of a Christmas Eve, a long long time ago, in Switzerland. One Christmas Eve, Old John Humperdink, watchmaker-astronomer, had finished telling the beautiful story of the birth of Christ, and how a star had guided the Three Wise Men to Bethlehem, to his curly-headed son. The lad had listened attentively silent, and when Old John had finished, the lad had asked a curious question.

"What happened," the boy inquired, "What happened to that beautiful, bright star on Christmas Day?"

Father John Humperdink had thought it over, and thought it over. What had happened to that Star? Was it still cruising the heavens in some grand, celestial orbit? Where was it now?

John Humperdink had gone to peer through his telescope immediately, but nothing unfamiliar, nothing portentous was visible in the heavens. Old John was disappointed but undaunted. Being a deeply religious man, he fully believed in that Star, it was there in the Bible and it was so. If he could only see that Star! A star in the heavens was eternally spinning, moving on its way, would not that star someday swim into the world's ken? If he could see and prove that the Christmas Star was, lo and behold, shining there in space, why, what a proof for Science, what a proof for the unbelievers? It became Old John's lifelong ambition to see that Star. Months before Christmas, he would pay particular attention to the skies and although each year nothing was seen, yet the failure only served to strengthen his search and renew his hope for the next year. It went into his blood and it became a part of his son's blood. Or so it seemed, for although the Humperdinks migrated to America, the Star remained in their minds, and each branch of the Humperdinks produced a searcher of the skies. It seemed ordained that the Humperdinks were to be astronomers, though one Humperdink, Charles' father, fell on evil times and wandered about in search of better fortune and had had to pawn his beloved lenses on many occasions. So it was not odd that Charles Humperdink, struggling for a living in a little interior village, sitting at his desk over papers, bound by red tape, was happy to come home and point his telescope at the skies. The boundless heavens were his.

The war came and touched Charles Humperdink personally at once. It took away his telescope. The war demanded lenses, and good ones were needed, so Charles lent his to the Government and the loss left the empty telescope in his room pointing aimlessly at the skies. Then, more was demanded of him when into his district the evacuated Japanese came. Charles accepted them as part of his war effort. They were not friends but most certainly they were not enemies. He looked at the new influx and likened their movement to the sudden cataclysmic changes in the universe which sudden and great explosions in the sky sometimes wrought. Complete upheaval, complete uprooting, he knew; and he sympathized.

When his little son, Garry, found a friend in Hanako, a little Japanese girl who lived down the street in an old house, where three families were quartered, Charles was quite pleased. Garry had now a charming little playmate. In fact it was he who had suggested having Hanako over on Christmas Eve to see the Tree. He knew that Hanako's crowded house could not have a stupendous tree with tinsel and holly and colorful lights.

AND IT WAS Christmas Eve tonight. The great Tree in the corner was shedding a soft crimson, green and blue over the rugs. Charles sighed as he turned his chair to the crocking fireplace, his mind lulled by the cozy atmosphere. In her chair by the fire, his wife was knitting, her fingers moving steadily and surely. Behind him, his son, Garry, and little Hanako were busy playing with last year's toys grouped under the Christmas tree. Charles thought that this year he would not go up to the rooftop telescope for there was no telescope; and even if he did gaze at the skies the sight would be the same. There would be the same constellations journeying across the sky in sparkling company; the grand solitary travellers swinging their way—all governed by immutable law. Charles Humperdink knew that he was a minute being standing on earth, which itself was a microscopic fragment of a grain of sand in a vast inconceivable universe; and realized that this was something that he could gaze at forever but never fully understand. He had known by November that no new star could hurtle through space fast enough to swim into human ken by Christmas. If Old John Humperdink knew now what modern science knew, what would he have said? Only a miracle, a mystery, a magical formation could bring about a bright and startling star for human eyes to see; and that would not come about. Charles wondered too if his son Garry would search the skies as diligently as he and his fathers before him had done. Perhaps, Garry would not see the sense of looking for something so fantastic. Seized by a sudden sense of disappointment, Charles turned in his chair and thought that he would go up to his room and look at his beloved telescope. He noticed that the children were talking.

Garry's brown head was bent over his wooden train, that had been his Christmas gift the previous year. Hanako's black curls were bent also. The two were sprawling over the rug, bathed in the warm glow of the fire and the many Christmas lights.

"Tomorrow", Garry was saying, "Tomorrow is Christmas and Santa Claus will bring us something nice, if we have been good boys and girls all the time. Have you been good?"

Hanako's dark head bobbed emphatically in swift assent. Garry seemed reassured. "Last year," said Garry, "Santa brought me this," he pushed ahead his toy train with pride. "What did he bring you?"

"A doll," replied Hanako.

"Where is it?" asked Garry.

Hanako hesitated because she did not know.

Yes, where was it? Charles thought sadly. A doll a small doll bought hurriedly by a woman frightened by the unbelievable catastrophe of Dec. 7th 1941; a doll given in the midst of worry and fear but cherished by a little child; then lost—who knew when? Perhaps in the hectic packing for evacuation, trodden, mayhap, in the crush of the bewildered, sullen multitude at Hastings Park, or lost in the deep, cold snow when moving from army tents into houses where was it, indeed?

Charles watched Hanako's dark head shake and her tiny shoulders lift in a shrug for answer. Garry's honest face was puzzled. Suddenly it brightened. Reaching under the Christmas Tree, he brought out a toy drum.

"Here," he said, "I'll give you this for last year's present. Now you will have a drum, and I will have a train and tomorrow," he stopped, choked with excitement, "Tomorrow Santa Claus will give us both something new and nice."

Garry's eyes were sparkling in boyish anticipation, Hanako's eyes were bright with gratitude and joy.

"Tomorrow is Christmas and Santa Claus!" echoed Hanako.

Then, Garry threw one impulsive small arm about the little Japanese girl and kissed her red lips lightly, swiftly, as his own mother often kissed him in quick joy. Then bright-eyed with wonder and tremulous with eagerness, they gazed into each other's eyes, deeply, simply, silently, in intimate understanding.

"Starry-eyed with wondrous child-like joy," mused Charles as he looked across and met the smiling gaze of his wife. Then he turned to climb up the stairs to his telescope as he had done for so many years. "Starry-eyed with wondrous joy" he mused as he climbed, then he suddenly stopped short on the stairs with a look of awe on his face as understanding flooded him . . .

WHEN CHARLES Humperdink climbed the rest of the stairs and came into his room, he had a smile on his face and tears in his eyes. Even if his lenses had been there he would not have sat down to peer at the skies, not because his vision was misty but because there was no need. Instead, Charles Humperdink was talking out loud. He was talking to himself, but not only to himself, Charles was talking to his father and to his father's father, yes, even unto Old John Humperdink himself.

"I have found it," Charles said quietly, "I have found the magic, Biblical Christmas Star. It is no longer in the heavens, Old John, it cannot be found there because the star burst, so full of joy it was, on that first glorious Christmas Day. The Star burst into a million and one tiny pieces but it is still visible and I saw it tonight." Charles lifted his voice as if to make sure that the Humperdinks and the world heard him. "The Star now shines, as it has always shone,—in the starry eyes of little children, who are simple, who are pure, who are lovely, who are waiting for Santa Claus and for Christmas Day."

The Season's Greetings

Ayako Sato
Betty Shinohara
Ayako Atagi
Nobuko Toda
Sue Matsugu
Kazuko Shinobu
Naka Suzuki
Amy Yamazaki
Teiso Uyeno
Molly Fujita

Kootenay Lake School
Kaslo, B. C.

Greetings and Best Wishes from

Agnes Yoshida
Ritsu Shin
Tomiko Yamashita
Marie Kawamoto
Hideko Arai
Mina Arikado
Kuniko Kawashita
Barbara Yoneda
Toshi Kadonaga
Michiko Saito
Yoshiko Nikaido
Kiyoko Takeuchi
Sumi Kato
Kyoko Imai
Amy Uchikura
Sally Kawaguchi
Yasumi Nishimura
Sadako Sakuma
Shizue Hayakawa
Yukie Kadoguchi
Nobuko Yamashita
Miye Uyeda
Miyoko Tomihiro
Mary Oye
Alice Watanabe
May Inata
Koko Kadoguchi
Michi Ide
Yuki Arai
Terry Hataka

Tashme School
Tashme, B. C.

I love tall slim candles
alchemy in taper'd form!
Softening the harsh lines,
the circled lines,
the faded rose
the garish red of colour
smear'd bravely to hold back
futility. . . .
Calling back the rose!
—E. H.

"Wartime Evacuation"

ness in the way we carry on. Our daily routine of work is monotonous and whenever we look back on our activity of any period it seems a deep void. But one cheerful note is to see the beginnings of organized group activity which will help to some extent to ease this undesirable condition.

Another move which will help us is greater participation in political activity. It may be conceded that we are inexperienced in handling the controls of state politics and are sadly lacking in any sense of unified activity. Yet I believe, now more than ever before, that the chances of a unified political opinion are good. Quite definitely we do not favour the Liberal Government; and along with that fact almost all of us are working men and women, so naturally cannot think of ourselves as belonging to any other than working class parties. I would say that these political parties being themselves a part of the economic minority is able to sympathize with the problems of racial minorities in general and specifically with those of the Japanese.

To be against the kind of treatment we get at the present time is not enough on our part, but we must see the need to take positive action in all matters which concern working people, under the leadership of these political parties.

Wishing Our Many Friends
A Merry Christmas
and
A Happier and Brighter New Year

Clarence's Market
Clarence Albright (Prop.) and Staff
Slocan City, B. C.

May your Christmas be Happy and 1944
Bright and Prosperous

Kuniko Sugaya
Kazuo Hamasaki
Yoshiko Maeda
Hideyo Iguchi
Sadaye Nakamoto
Masako Irie
Hideko Yamashita
Itsuko Igashira
Mitsuye Ishii
Mary Emiyu
Yoshiye Kosaka
Florence Ikeda
Takako Arima
Kazuko Oyama
Sakaye Kawabata
Satoko Sato
Fumi Uyeda
Emiko Inouye
Yoshiko Kurita
Mitsuko Ikeda
Toshiko Maeda
Taira Kato
Takashi Tsuji
— 0 —

Pine Crescent School
Slocan, B. C.

I Remember . . . — DECEMBER the 7th

By JACK NAKAMOTO

IT IS EXACTLY two years now, but I remember December the 7th not so much as a date on which Japan attacked Pearl Harbour unexpectedly nor its significance that it concerned the land of my ancestral origin as a day when my belief in the principles of democracy barely floated amidst a sea of suspicion.

That early Sunday morning found the air, cold and damp somewhere in England when reveille echoed at my reluctant ears and awakened me with a shiver. It felt like winter, but there was no sign of snow to be seen as yet.

I jumped into my serge battle dress and dashed across to the corrugated-iron Nissen hut where my men were struggling whether to get up or to sleep in a little longer since it was Sunday. I was a full corporal at the time and one of my responsibilities was awakening the men. "O.K. boys. Six o'clock, time to get-up," I hollered and went to bed by bed to pull away the blankets completely or to hoist up the side of the bed. At one bed a sapper swung a mean fist into my face and I lurched against the next bed to arise in surprise. "Oh, so you've been lapping up some hard stuff, huh? Well, easy does it boy" I asserted, wondering where he obtained the hard liquor. I tried to cool him off; I knew it was of no avail hitting a drunken man to make him sober.

Then, when I turned to leave, the drunken sapper got up, grasped my collar and held me up, snarling, "Why, you doity little Jap . . . you oughta be bumped off, you'd stab a guy in the back, would ya?"

"Say! What the hell goes on here?" I asked angrily.

"The Japs just sneaked in at Pearl Harbour and dumped some eggs and sank a couple of battle wagons, besides killing off some people," someone declared.

"Listen boys, you should know me better than that after 18 months of soldiering together . . . you've seen me on duty and off duty and . . .," as I tried to defend myself someone broke in!

"Yeah, but Jap's a Jap and we're damn sure we ain't gonna be pushed around, taking orders from you!"

"I'm damn sure you won't get away by slapping dirt on me," I challenged, my fist clenched with anger.

In a second like a flash of lightning I was in a turmoil of fisticuffs. A terrific blow stung my jaw and seeing that my arms were not long enough to make my punches effective, I made a flying tackle at one of my opponents. The stove that stood nearby with fire going full blast, was knocked over and pipes hurtled down on us, but we kept on smashing each other.

Suddenly, the breakfast call hit the air and the men rushed away for their mess-tins and tools (knife, fork and spoon). I was lying on my side half-dazed and when I got up, discovered blood trickling down the side of my mouth.

With teeth gritted and the blood which flowed from the lineage of the fighting Kagoshimaken, boiling with fury at the thought that the very cause we are dying for is being destroyed from within, right before my eyes . . . yes, the belief we are shedding blood to defend . . . that men shall be equal up to a point of effort, regardless of race, color or creed. And I began to laugh—wondering whether or not the principles of democracy were only meant for people of the white race.

But, I had a right to be avenged for that treatment imposed on me in a gangster fashion. My spirit broken, my feelings hurt, my temper swollen, I cursed and cursed so much that I bit my tongue and vowed to get those three men every one of them singly when off duty. An eye for an eye, blood for blood. They came with blood so shall they receive with blood, if it is the last thing I ever do on this earth.

With the little bandage on at the side of my mouth, I entered the corporals' mess, helloed the corporals and forced a misty smile, but the response was laconic and dull. No one dared to look at me, much less dared to speak to me. We managed to eat in uncomfortable silence when a corporal turned on the radio for the morning news. When the commentator on the B.B.C. hookup from London announced the Pearl Harbour attack, I could not bring myself to believe that the stories written by American and Japanese writers, of imaginary war between the United States and Japan, had finally emerged to become cold reality. "Oh no, it couldn't be; it mustn't be!" my heart wailed.

Had it not been compulsory, I would have foregone the church parade and gone to church alone. But a soldier must do his duty, no matter what the cost nor to whom, I moralized.

Returning to the hut to see if the men were uniformed spick and span for inspection at the church parade, I felt as though the men were paying particular attention to glistening the bayonet and thumbing the blade for its cutting sharpness. It was a traditional custom from the last War for the Engineers to attend church parade with bayonet and scabbard, since the Germans massacred a company of Engineers who were unarmed in the church somewhere in France.

After church parade my troubled mind returned to repaint and analyze the morning's incident. Thank goodness, I had not been assigned to any details or duties, otherwise there would have been fireworks, trying to direct those men. So I had all day to myself . . . to mope and curse.

HOURS LATER PACING to and fro, I found myself with a jumble of question marks hovering heavily over my mind. Had I made an error in joining the Canadian Army? What would my Nisei friends back home think of me. A traitor to the Japanese race? Or a fool who is purely Japanese in physical aspects yet trying to pass himself off like a white Canadian? Should I take the incident up to an orderly officer? Or should I handle it personally when off duty? Or should I resort to committing hara-kiri? Should I go "over the hill" (A.W.O.L.)? Or should I write my woes to that poetic London lassie and try to forget all about it?

I went to the Naafi (Navy, Army and Air Force Institute) canteen where men were found whiling away their Sunday in song and chatter, sipping tea and munching cookies. In their midst I felt lost. A total stranger among them. A pang of loneliness crept into my soul; tearing a gap, an empty feeling, that I thought must be filled with sympathy and understanding. Instead I kept filling my stomach with soft drinks and cakes, remembering my adventurous days on the road as a "hobo" when gripped with sickening feeling that one is no longer wanted in this world.

I overlooked supper, determined to attend the evening church service and thought almost out loud somewhat bitterly, "Now God, see if you can convince me of Your Power . . . yes, me! . . a critical and never-believing soul, after all You're supposed to be running the whole show."

I went to the church early and asked the organist to play "Nearer My God to Thee" as one of the hymns for the service. When the minister nearby looked at me, a rush of warmth flushed my face from sense of guilt and bashfulness as I was kneeling down. I was all set to pray all by myself, silently, but soon discovered that the words completely failed me. My mind was so confused that I did not know what to say, what to ask of Him. After a vain struggle of searching for words I tried to listen to the minister's sermon and its moral. And the effect of the hymns that followed seemed like a moment when one is assured or encouraged by the Listener of one's troubles that everything is going to be all right.

The service being over, I was not sure of what lead to take, yet somehow I began to feel an inward calm, a calmness in my head, devoid of mental load. "Aaa . . , ha, there must be something to it, after all," I was kind of convinced.

On the way to the barracks I was accompanied by the bleak wind, the galaxy of stars that shone brightly against the dark sky and the soul-satisfaction that my slightest impulse to prayer was recognized by Him.

At "lights out" the bugle blew solemnly from the distance, "The Last Outpost", to pay tribute to the dead and I stood rigidly at "attention", thinking about millions of men who have died and millions more who are yet to die in the conflict to come.

THE NEXT MORNING I woke with unusual liveliness and went around with, "O.K. boys! Up and at 'em, rise and shine!" and it did not need force in awakening them like on Sundays.

After breakfast as I was striding back to my hut one of the group of men I was accustomed to go out with came hurrying with sympathetic smile, placed his hand lightly on my shoulder and uttered briefly in sincere tones, "Sorry Jack . . . about yesterday," and left immediately. It lifted my heart up, at last, to begin the day like that.

When the quarter dress call went I strolled out to the side of the parade with a roll call book in my hand and to my great surprise, walked into a chorus of voices singing, "For he's a jolly good fellow . . . "And the heart within me sparkled and then fired away with extreme joy that I almost felt like bursting out in flood of tears. When the singing ended I only managed to tremble, "Thank you boys." I paused momentarily and thought of the lines:

"God moves in a mysterious way
His wonders to perform."

Before yielding to sentimentality I nipped it in the bud by blaring out word of command, "SQUAD, A—T—T—E—N—TION! Squad will move to the right in three's, RIGHT TURN! By the right, Q—U—I—CK MARCH!

A Sugar Beeter Sums It Up

● NEITHER BACKACHE NOR HEARTBREAK HAS LAID THE SUGAR BEETERS LOW. THEY LOOK BACK TO THE PAST WITH PRIDE, FORWARD TO THE FUTURE WITH CONFIDENCE!

OUTSIDE, THE COUNTLESS trucks and crates were piled high, and the trucks and trailers with their owners were standing by, ready to load the bags and suitcases.

That was a day in the spring of two years ago. We had come to Alberta, leaving behind us home, possessions, everything that we cherished, bringing with us only the barest essentials, and the memories of our happiest days, memories which were being pushed aside in the sad excitement of the train trip, and anticipation of our immediate future. That was the "dispersal day", sadder than the day of departure from the coast. It was the day, when families and their belongings were taken to their allotted farms; the day, when we shook hands, not knowing when we would meet again; the day, when we began life anew, a strange and difficult life amidst a foreign environment.

But we, the beet-workers stuck it out! We're proud of the way we came through not unscathed, but we came through. We've weathered two torrid summers, and are now in the midst of our second bitterly cold winter. We've combatted poor housing conditions, scarcity of water, indifferent natives, and we've won—with flying colours.

PERMANENT ABODE

And, as the years and sugar beet seasons go by, improvements in our daily mode of life will become more pronounced, the atmosphere of the natives will be much warmer, restrictions and barriers will gradually vanish, and who knows, there are sure to be many, who will make their permanent abode in Alberta, as dairy farmers, mixed gardeners and others in the vast field of agriculture.

Yes, the past two years were momentous years, in the lives of these loyal Japanese-Canadians, who, overnight, became sugar-beet workers in a strange land.

At first, the housing situation was lamentable in the majority of the cases. The quarters were cramped, so that beds had to be made in tiers; roofs had to be repaired, walls needed insulation; cupboards and tables, and shelves had to be hastily constructed, and countless other things, before the houses became habitable. In this respect, the lumber supplied by the B.C.S.C., though inadequate in most cases helped a great deal.

When the house was finished, latrines had to be dug, the water supply made secure, and those few who were fortunate enough to have abundant water, made "furoba". Oh what a luxury was the ofuro! To sink to the chin in hot caressing water! The delight, of feeling the warmth, permeating into the very core of the body. But our sense of permanence; and well-being, brought on by the hot bath were short-lived. For when the bath-house was completed, then came the sugar-beets, those awful sugar-beets!

Day in and day out, plodding along the row on lengthy rows of sugar-beets, bent to the knees, and manipulating awkwardly, that instrument called the hoe! It was backbreaking, and it was heartbreaking, the slow progress we made. But we successfully completed our first season's thinning. To think of those days now—I believe it was the turning point of our lives.

Up to the time of our satisfactory completion of thinning operations, the employers on most of the farms had looked on us skeptically, suspiciously, doubting their sagacity in making the choice of Japanese beet-workers, instead of the customary Hungarian workers. But we proved to them, that their choice was good. Gradually their attitudes which had been curious indifference and sometimes belligerent—all finding their source in the propaganda of Vancouver papers to the effect that Japs were cheap labour, had low living standards, etc., etc.—were being changed into something warmer and friendlier, chiefly through our peculiar assets, diligence, honesty and cleanliness.

We turned the trick, just by being ourselves; retaining the good of our racial origin, and harmonizing that with the ideals and fundamentals of Canada. Before they looked at us a very inferior class of people, uncivilized, easy to order around; now we were respected for our diligence, perseverance and ingenuity. We were accepted, not only into Alberta, but into the hearts of the people of Alberta.

IMPROVEMENT RAPID

After this general change in attitude of the employers, conditions improved rapidly. Additional rooms were built on to existing buildings at the employers' expense, cisterns were dug, where none were previously planned; and countless little things that go to make friends were bestowed on the Japanese Canadian workers.

Of course, those people who are truly just, and tolerant—their integrity was evident from the outset; but in most cases, the transition from indifference to positive friendliness found its way in just such a manner.

If this world were inhabited solely by people who are kind and considerate, there would be no trouble. But unfortunately, that is not the case, which can be readily seen by the treatment some of the more unfortunate beet-workers received. They were looked upon as slaves, and were accordingly treated as such. The employer's pigs, cows and granaries were much more important than the poor homeless evacuees. These ill-treated people endured the beet season with bitterness in their hearts. But through the sincere efforts of Mr. A.E. Russell of the B.C.S.C. many of the injustices have been erased. Mr. Russell and the staff of the local S.C. have done much to make our lot as easy and devoid of worries as possible, and we are very grateful to them.

After the initial operation in the beet fields, we were free for a couple of months, during which time many stocked their first sheaves, irrigated their first patch of land, drove their first tractor, and saw for the first time since the dispersal some of their old friends, exchanging addresses, directions and views on the beet project. After these first meetings, we were found out where many of the others were situated, and often gathered together to play a game of baseball, and to discuss plans for social organizations. In this way, our loneliness in the vast and sparsely populated regions of Alberta was alleviated.

When the harvest season came, we were much higher in spirit than in the spring. We had found our friends, and had made new ones, the strange surroundings weren't so strange anymore, and further, we had something to look forward to in the winter months ahead. Movies and concerts had been discussed and planned, dances and parties were in the offing, and many another enjoyable occasion was anticipated after the topping. So that as the beet harvest was, with something to look forward to, it was finished in good order.

The advent of winter did not find us so lonely or downcast. Those who wanted work procured jobs through the Security Commission in the lumber camps in the Rockies; some had work to do on the farm; and the rest recuperated comfortably beside the hot stoves in their houses, now become homes. The Young Peoples Organizations, Fujinkais, and other groups, with the popular support of the local citizens outdid themselves in preparing entertainments, which made our first winter not so desolate.

AND NOW SECOND WINTER

And now, we are having our second winter in Alberta. Looking back, and comparing the now past year with the first, I know everyone was much happier, more comfortable and far more independent of the help of the B.C.S.C. which had rendered financial assistance to those in need. Most everyone's grievances had been cleared. Some obtained land from the employer and entered into mixed farming; a few had divorced themselves, and obtained employment in the logging camps and canning factories; many were regular hired hands on farms, while both young and elderly ladies found work harvesting peas, corn and other produce on nearby farms. Only a few ventured east in quest of other work.

Yes, our second year in Alberta was more pleasant than we had

(Continued on P. 7)

Greetings and Best Wishes from

Ted "Duval" Aida	Ken Obayashi
Nobby Koyama	Robby Obayashi
Joe Nakamura	"Slugger" Ono
Shig Nishizaki	Tosh Ryoji
Roy Nishizaki	

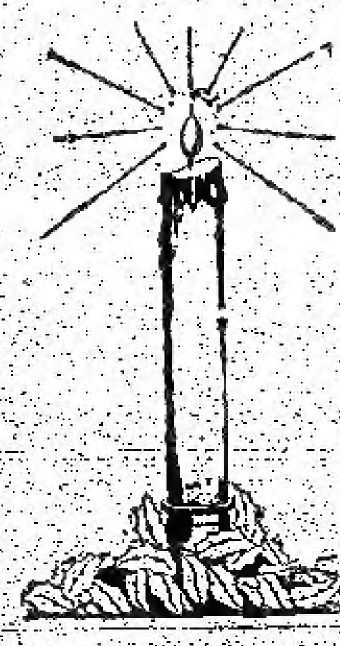
Big Bend Lumber Co., Nakusp, B. C.

To One and All a Very Merry Christmas and may the Coming Year see the fulfillment of your dreams.

Roy Adachi	Thomas Nishiyama
Roy Araki	George Okahashi
Goro Hamaura	Gas Saito
Isamu Hashida	Hiro Saito
Sachio Hashida	Wayne Sakamoto
Gen Hayashi	Mas Sunada
Takeo Hirasawa	Blackie Takada
Joe M. Imahashi	Min Takada
Ken Ito	Hideo Takahashi
Sam Kimura	Yoshi Tashiro
Tom Kimura	Shigeo Yamamoto
Jack Y. Muraoka	Yoshio Yamamoto

Camp 8,
Atlas Lumber Company,
Rocky Mountain House, Alta.

May your Christmas be Happy and 1944 Bright and Prosperous



Unosuke Amano	Y. Nishimura
Haro Asano	Frank Oda
Tokitaro Fujibayashi	Paul Oda
Shinji Fukushima	Harry T. Okada
Kay Hirano	Hideo Oshimo
Kazuo Ichikawa	Don Otsu
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George Kenno	David K. Sugai
Akira Kenno	Johnny Sunohara
Tsuneo Kondo	Bob S. Suzuki
Takashi Maruyama	Iwao Takeda
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Doing Montreal!

'What'll yours be?'

By H. J. S.

WALK DOWN St. Catherine Street (Granville Street of Montreal), any night of the week and you see a crowd comparable to the last night of the Canada Pacific Exhibition of Vancouver in yesteryears! Something special going on in town tonight? NO! It's just the every night crowd seeking entertainment in one form or another in the gayest city in Canada! With dimout regulations, St. Catherine St. is not as bright as it used to be—no neon signs and bright lights to point out to the casual tourist the gay spots of the town—but the wartime spirit of opulence of the milling crowd more than makes up for the loss in city brilliance with its nonchalant, carefree, "eat, drink and be merry, for tomorrow. . ." attitude.

FIRST WE LUNCH

But why just talk about it—tonight you'll see it for yourself and in the meantime we'll have lunch and see what we can do and see to keep you amused for the next forty eight hours! Where to eat? Mother Martin's and Drury's are both across the street from this Windsor Station and equally nice! I'll take you to the Drury's because tonight for dinner we'll go to the Au Lutin in the French district for a real French dinner with frog's legs and all! The very English atmosphere of Drury's in comparison to the Continental air of Au Lutin will leave a lasting impression on you of the two great nationalities that make up this metropolis.

Here we are! Turn to your left and we'll go into the club. That seat by the window will be nice!

Well, what will it be? Anything your heart desires—scotch, rye, gin, rum or beer—Beer? Waiter—a couple of quarts of Blackhorse and keep it coming! I've planned nothing for the day until five tonight when we'll meet my wife and your date for the night—(who is she?—wait and see)—at the Embassy (cocktail lounge) in the Windsor Hotel. So till then it's all ours to do as we please—for me to help you quench your thirst after your long sojourn in the ghost towns and camps! Here it comes! "To the future of the Niseis in the East!" Good, eh what! Yup! Buy them at the corner grocer at 22 cents a quart!

SO RUNS THE NIGHT

I knew you'd enjoy a good opera so for tomorrow night I've got tickets to see the "Barber of Seville" at the St. Denis Theatre with a Metropolitan cast of Nino Martini, Ezio Pinza and Bidu Sayao.

But tonight—we could go to see the Hockey game at the Forum—Canadiens are playing Toronto and we got the best team in the League this year; or maybe a play at His Majesty's Theaters; or a leg show at the Gayety! Probably we'll end up in one of the many night clubs—there's dozens in town and a half a dozen right on St. Catherine St. There's the Esquire, El Morocco, Tic Toc to name a few—but the best for this week would be the El Morocco opposite Simpson's department store.

Is it two o'clock already, waiter? That means no more beer until five tonight. Since the war they have curtailed drinking hours and staggered them in various sections of the town! Uptown as we call this district around St. Catherine St., it's served from twelve noon till two and from five until their quota for the day is gone. Downtown-St. James street district—the financial centre of Canada—they have different hours—opening at noon and serving straight on till their quota for the day is gone, which is usually five or six o'clock. We'll go down that way and see where half the money in Canada is and at the same time see the waterfront and taste its beer!

Shall we go now? Waiter—my check please and will you tell the doorman that I would like a cab—thank you!

NOTRE DAME CATHEDRAL

Driver, go along Dorchester and down Beaver Hall to Place d'Armes. To the left that big edifice is the Sun Life Building—the largest building in the British Empire—that to the left is the new Canadian National Station. The hill you see to your right is our Mt. Royal. This is Beaver Hall, the Bell Telephone system—that next to it is the General Electric. Here we are on Notre Dame—St. James is just one block up but it's one way traffic so we go east on Notre Dame and west along St. James. Here's where we get off! This is the Notre Dame Cathedral—want to go in and see—it's open all day for tourists!

How did you like that? It's really a magnificent place isn't it? You can spend your whole day in there alone! Four o'clock—what say a quart before we go uptown to the Embassy.

We'll go here—the [illegible] Club—go straight thru' and we'll end in the tavern! Two quarts of Molson please!

You should have planned it so that you would have at least a week here in Montreal—there is so much to do and see. Tonight Cab Calloway is playing to a dance crowd at the Chez Maurice—the largest dance floor in Canada. Mischa Elman comes next week to His Majesty's Theatre—Malcuzynski the same at St. Denis—Ina Ray Hutton comes for a couple of nights to the Auditorium. So much you can do!

Say, it's almost five now—we'd better hurry uptown or we're going to be late for our date! Let's go, we got a big night ahead of us!

Greetings and Best Wishes from

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ROY HONDA	SNUFF OMORI
HUSKY IIDA	MASARU SAITO
BRUCE UHEI IMAI	KIYOHARU SHIMOJI
TOMMY KAMINO	KENNETH SHIRAKAWA
MANNIE KAWABE	YOSHIO TAKAHASHI
HENRY YOKE KOJIMA	TOKIO TEHARA
TAD MORISHITA	SKINNAY TOMIHIRO
JIMMIE NAKAMURA	NOBORU TSUTSUI

11 Mile Camp Hope, B. C.

Best Wishes for Christmas and the New Year

Masahei Nagatoshi	中村長助
永利政平	小川幸之進
	安齋遙治
Mits Ikegami	田中太一
池上三彥	富井利八
Tadashi Muromoto	吉川岩治郎
室本正	松田義雄
	松本正則
Mitz Honda	室本明
本多光男	眞崎義德
Tsunejiro Takahashi	福坂建一
高橋常次郎	細坂讓二
Sam I. Ryujin	喜美慶次
龍神勇	高橋義雄

Skimiken Tie Mill, Tappen, B. C.

Greetings and Best Wishes for a MERRY CHRISTMAS and a HAPPY NEW YEAR

Sam Kimura	上村嘉兵衛
Masaki Naruse	山家安太郎
Yoshimi Mende	中渡瀬與吉
Masaji Kondo	柳本實惠
Wataru Inouye	畑中良治
Hidekazu Okada	川口長之助
Yoshikazu Karatsu	杉山勇一
Akira Yokoyama	森田秀夫
Moriyasu Higa	加治德藏
Noboru Nishiyama	今給黎聡
Mitsuo Oikawa	山田仁章
Tom Uyesugi	若山幸吉
Kazuo Uyesugi	勝野千秋
Shigeru Kawai	森和十
Hajime Kawai	北川英夫
Masanobu Arai	Masuo Oikawa
Tomoye Fujino	Yasuo Oikawa

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Oases in Toronto

AN IMPRESSION BY HIDEO SHIGEI

IF I SAY there are oases in Toronto you may be surprised.

You picture a beautiful and a fertile shade under a cluster of palm trees where tired and thirsty travellers stop a moment to quench their thirst, and rest, and then continue their long journey into the hot dusty desert.

I am, of course, speaking figuratively. The Niseis are the travellers whose journey has led them into an unknown province. Their journey has not been easy, and a long road lies ahead in which all their courage and ambition plans will be put to test.

For the majority of these Niseis their world is a desert. The people around them are impersonal and often hostile. You do not often see a smiling Nisei face in Toronto, unless you are a stranger passing through. And all of them are constantly seeking, consciously or unconsciously, oases in their lonely desert.

The oases in their desert are quiet and restful havens where they can rest, and renew their courage and inspiration. What are these oases in Toronto?

LONGING FOR HOMES

First, they are the Japanese homes. The Niseis are longing for home life. They need warm and tender motherly care. They need a warm house to come back to after their daily work, instead of the cold beds in bunkhouses or rooming houses. Their socks are full of holes, their underwear neglected. They long for a place to have a good rest, and have homely conversations with their parents, sisters, and girl friends.

It will surprise you to see some of the Japanese homes in Toronto, especially on Sundays. Boys visit homes that they don't know, sit in comfortable arm chairs and talk. Sometimes they are treated to rare Japanese dishes—sukiyaki, and foods cooked in shoyu.

They will sit hours and hours talking about this and that. If there is a girl in such homes, she immediately becomes popular.

These Japanese homes are constant topics of conversation. "Have you been to so and so's place?" someone remark, "Oh they have a swell place, and they treated me to nihonshoku."

So far these Japanese homes have been too few. In many cases they have been visited by too many and too often, and their hosts have become more indifferent and less sympathetic.

SIGN OF A CROSS

Recently the Nisei have discovered another kind of oasis—at the sign of a cross. It is only since the Nisiettes began to pour into this city that boys became religious and started going to church. During the services I have often wondered how many eyes were fixed on Japanese girls over their hymn books. After church I hear remarks like, "How about a date?" "How about going bowling on Thursday?"—remarks that reminded me faintly of churches in Vancouver.

Then there is still another kind of oasis. The Niseis naturally like to have their meals with friends, enjoying conversation, instead of among a crowd of strangers, war-workers, and soldiers. Consequently certain restaurants and grills have become very familiar and popular spots to Niseis in Toronto.

But such spots often have snares for lonely, inexperienced Niseis. The following true account from a friend of mine will serve to illustrate.

HE WAS A QUIET BOY

He was a quiet boy who used to go to Church every Sunday. He liked sports, especially baseball. While he was in Schreiber, he saw other boys gambling and drinking, but he did not take part. Later he came to Toronto.

One day after work, he felt tired, but tired as he was, he did not feel like going back to his rooming house to spend the rest of the evening by himself. He wandered downtown hoping to find someone he knew so he could talk—maybe about his job, and other jobs. His job was monotonous, and his co-workers were not very kind, and he felt they were making faces at him behind his back because he was a Jap.

When he reached the restaurant he saw a Japanese boy walking out with a slim, curly-haired "hakujin" girl with bright red lips. He envied the other Japanese because he had always wished in his heart to have a hakujin girl friend.

One night, several days later, he was feeling disgusted since he had lost some money at cards. And he was feeling lonely. He wandered down to the restaurant where he saw the same "hakujin" girl standing outside the doors. The strange girl smiled at him. He was thrilled and said "Hello" unconsciously. He went into the restaurant with the girl. They sat down and talked and talked.

Later the couple vanished into the darkness of the streets. Since then the boy has changed . . . .

I know many boys who are getting bored of the lives they are leading. Too much is against them. I know many boys struggling in the desert, constantly in search of oases.

I hope someday, and the sooner the better, that this kind of lonely life, journeying through barren and monotonous desert will vanish. I would like to see the desert change into green and fertile pastures.

In the meantime I would like to ask more Japanese to come and provide oases for bravely fighting Niseis in the East.

● christmas dinner for lonesome polecat and hairless joe

By H. W. I.

THEY SAY NAPOLEON marched his soldiers on their stomachs; and I suppose the turning out of THE NEW CANADIAN regularly depends as much on the stomachs of the members of the staff. I have been following with amusement the goings on at the Lakeside Villa One on the shore of Kootenay Lake, particularly the activities of one Yard Creek in trying to prepare "culinary masterpieces". Frankly I am not a little worried unless Yard Creek learns soon to cook palatable and nourishing meals the health of the happy bachelors (the association may be queer but they bring to my mind Li'l Abner's acquaintances, Hairless Joe and Lonesome Polecat imbibing Kickapoo Joy Juice in their cave) might be seriously undermined through peptic disorders; and the publication of THE NEW CANADIAN might even be interrupted. To the faithful readers scattered across the Dominion, this would be calamitous.

In order to prevent this situation from developing, I should like to be permitted to offer a little advice—not in any way condescending or patronizing for my wartime conversion into a cook lasted but a couple of months. I am sure that the Boss Man himself will wholeheartedly endorse my suggestion, because I can still picture him [illegible] his supper, in his student days nearly ten years ago, with a cook book in one hand and a wooden spoon in the other and [illegible] economics and maths notes [spread] before him on the kitchen [table]. My suggestion to the Villa [One] is to get a dependable cook [book]. If he doesn't want to pay [for] a copy himself he might ask [Jolly] St. Nicholas to bring him [one] on Christmas. But should there [be] any fear of discrimination even [on] the part of this jolly gentleman [in] this time of widespread [war]fare the Editor should be [easily] persuaded to donate a volume at Yuletide, when his milk of [human] kindness can be expected [to be] overflowing.

With a good cooking book in his [hand] Yard Creek will find that elementary cooking resolves itself mainly into following printed directions. To illustrate from my personal experiences, I found learning to cook interesting and thought that this art was high school chemistry in another form—for isn't it essentially the same to heat so many grams of potassium chlorate and manganese dioxide in a crucible over a bunsen flame and to catch the oxygen gas produced by displacement of water as to bake a mixture of a certain amount of flour, salt, ginger, baking soda, fat, molasses, and hot water in a greased pan for about half an hour in a moderate oven.

You will admit that the principal steps in the two experiments for oxygen and gingerbread are the same—purpose, equipment and materials, methods, observation and conclusion. To continue with my personal impressions I found cooking an entirely satisfying endeavour because for any work put in, I always got something that I could not only see and smell, like chrysanthemums, but also taste, enjoy and admire like the produce from a victory garden. Further, I, who had thought that cooking was a very difficult art which only those specially talented or well accomplished could perform successfully, decided after two months' practice that the popular belief that a new Bride could not prepare anything edible for the first six months of her married life is a myth and a groundless one, because all that a reasonably intelligent woman needs to do is to get a cook book and follow instructions. I am sure that many young evacuee cooks, who are now earning good money in the East, would bear me out that they owe much of their start to cook books.

Now to mention one or two cooking manuals specifically, there is a sure-fire recipe for fluffiest sponge cakes, which can be easily baked within the present ration allowances on page 501 of an old edition of the Boston Cooking School Cook Book.

Also among the current non-fiction national best sellers is a volume entitled "The Joy of Cooking" (a compilation of reliable recipes with a casual culinary chat) by Irma S. Rombauer. Needless to add, I am not the publisher's agent. On page 344 of this book is found a recipe for a hot water pie crust, which is a short cut method, positively fool-proof. There is a Chart for Roasting Meat by the Modern Method on page 201, which makes roasting a precise and easy process. Just preheat and stabilize your oven temperature at 300-325 degrees, put your roast in the oven, and allow, say for veal, 30 minutes to the pound. On page 22[?] and following pages are found instructions for dressing and roasting chicken, which would enable a novice who'd never seen an uncooked fowl before to make a perfect roast. This book has many other interesting recipes, which I have not yet tried.

My advice then to Villa Chef is by all means to get hold of the last named book, and if he follows the directions for the first while as carefully as he did for his chemistry experiments, instead of "dreaming up masterpieces", he will find that cooking is really a Joy, and that not only Peace and Harmony will rule in the Villa but also Thanksgiving—there will reign a true millennium in the printers' cave in Kaslo, while conflict and hatred rages on in the outside world. As an afterthought here is a suggested recipe for the New Canadian Christmas dinner: Kickapoo Joy Juice cocktail; consomme; roast fowl with cranberry sauce and vegetables; heart of celery; olives and relish; mince pie; coffee and more Kickapoo Joy Juice.

He's Marrying A White Girl!

By JOSEPH NAGA

DICK WORKED IN the Farm Service Force last year. Every night he went to see Molly at the neighboring farm. One day curiosity got the better of his friends and they asked.

"We hear you're marrying the farmer's daughter . . . . . ?"

"Maybe."

"But what about Mariko, the girl you left behind in Slocan?"

"I don't live in the past."

Dick is a typical example of the thousands of Canadian-born Japanese faced with the problem of adjustment to a new environment. Multiply by thousands the problem that Dick is now facing and you have in a nutshell the dilemma that faces the Canadian-born Japanese from the Fraser River to the St. Lawrence River.

The relocation program has brought the question of assimilation again to the fore. A problem that has long been thought insoluble, is now being put to the acid test. This time intermarriage is advanced as the answer. The future happiness of the Canadian-born Japanese rests upon the success or failure in solving this adjustment problem. Twenty-odd thousand pairs of eyes are focused upon the convention-breaking few who have already taken the fateful plunge. For many others with white girl friends, to marry or not to marry is the question.

Hitherto the theoretical side of the question has been advanced with great fanfare during the years before the war. Intermarriage as a probable solution has been put forth by various ministers preaching from the pulpit, hack writers of The New Canadian, and armchair pundits of the ivory tower. The relocation program has put into motion the ways and means of putting these theories into actual practice. The success or failure of the attempt may be accurately measured if the people display the same enthusiasm in putting the theories into practice as in formulating them.

The urge that leads many a Canadian-born Japanese to seek solace in intermarriage results from an escapist attitude. Like Dick, he wants to forget. But what? That's a tough question to answer, mister. It can only be answered in a vaguely implicit way—like Dick said when we asked him about Mariko, the girl he left behind, "I don't live in the past."

Going back to the past, the record of intermarriage has not been heartening enough to encourage the rank and file to follow the lead of the more enterprising members of the group. Likewise a true measure of its results can not be taken owing to its scattered occurrence. In the years before the war, cases of intermarriage were so few and far between that any news of its occurrence rated a front-page story or drawing-room gossip. All in all, there were not more than fifty cases of intermarriage in the whole of Canada.

Radical Step Bound To Meet Opposition

It may be said in effect that these intrepid parvenus had no intention of solving the vast assimilation problem single-handed. Far from it. They looked upon intermarriage as an end in itself, not as a workable solution to the vexing adjustment problem. They took the marriage oath like any other youth in love, not in the spirit of guinea pigs blindly being left among the test-tubes and the beakers in a formidable experiment. If their union had failed, it is not to be implied that the attempt to solve the problem has also failed.

Such a radical step is bound to meet opposition even amongst their own members. There are those who declare that marriage to an outsider is obscene. Then there are the well-meaning few whose fear of race suicide has reached the point of obsession.

G. K. Chesterton once said that "the only liberty life grants us is a choice of remorses." The question, they insist, is whether the Canadian-born Japanese is to remain a district racial minority group or to eventually disappear through absorption and become a meaningless nonentity. Those who tremble at the thought have eagerly jumped on the band wagon for a program of perpetuation of the distinct racial strain by opposing intermarriage. Their choice of remorses is very clear.

They insist that their fears are not unfounded when viewed in the light of reason. For proof, they dip into the past and relate the records of the vanishing red men, the Ozarkian hill-billies, and the Jackson whites.

The resulting assimilation would then amount to virtual disappearance through absorption. With sighs of despair, they envisage a race of nobodies existing on the verge of destitution and waiting for the powers that be to end their bleak sojourn on earth. A dark bleak future is predicted for those who wander out of the fold to marry an outsider.

* * *

Little Tommy's first grade teacher asked him,

"Your last name sounds Japanese. Are your parents Japanese?"

"No, teacher."

"Then what nationality are they?"

"I don't know."

* * *

Regarded with less jaundiced eyes, intermarriage will lessen to a considerable degree the prejudice against his kind but will not eliminate it entirely. The fact that his wife is a Caucasian will not greatly enhance his chances of being accepted into a country golf club. As long as his hair is dark, his eyes slanted, his skin yellow, he will always be regarded as a stranger in Babylon.

The chance to make a wholehearted attempt to solve the assimilation problem has been thrust upon their shoulders by necessity. Such a chance may not come again in their lifetime. The rest of Canada will measure the sincerity of the effort of the Canadian-born Japanese by the use or abuse of that opportunity.

Sugar Beeters Summary

(Continued from P. 5)

expected. We were much more content, with morale higher than could be expected under conditions, as now exist in this world. For that, many thanks go to the B. C. S. C. and to the people and southern Alberta, and also to our indomitable will to make the best of any situation. But to those, whose lot was not as happy as that of the majority, we offer our sympathy, and hope that their grievances will disappear in the coming year. To all of us, there is still much to be done, but I am convinced that most of it will be done this year.

Truly, the past two years has wrought many changes, most all to the good of the Japanese Canadians beet-workers. In two years, these inexperienced evacuees, who at that time had but one idea, which was to get out of Alberta as soon as possible, are now instilled with a sense of permanence, which can be clearly attested by the furnitures and other belongings they are having shipped from the storehouses in the coast.

Whatever the future may hold for us, where and how each of us will make our living after the war is difficult to predict but suffice it to say, while we are in Alberta we are all doing our best to serve Canada as loyal Canadians of Japanese ancestry.

A Merry Christmas and A Happy New Year To All

Mr. and Mrs. J. E. Fukui
Greenwood, B. C.

Mr. and Mrs. Seiji Homma
and CHIYO ANNE
Greenwood, B. C.

Dr. and Mrs. G. A. Ishiwara
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Apartments,
Tashme, B. C.

To All Our Friends,
OUR SINCERE BEST WISHES
for Christmas
and the coming New Year
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Youth Organization
Tashme, B. C.

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and FAMILY
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Harry Takashiba
2316 Montreal St., Regina, Sask.

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133 Wellington St., Brantford, Ont.

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R. R. No. 4, Chatham, Ont.

Lloyd Nishiyama
R. R. No. 4, Chatham, Ont.

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R. R. No. 4, Chatham, Ont.

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土 屋 要
Kaslo, B. C.

HENRY K. NARUSE
鳴 瀬 [illegible]
Optometrist
Kaslo, B. C.

「夏の川砂金ひかるリルエット」の奥で 一かく千金の夢が消えた話

（ヴァーノン） 湊川済歌

昨年の夏の事であつた。砂金採集を志して大枚四十五仙と一週間の時日を浪費して一攫千金の夢も無駄となつたといへばバカに調ばかり大げさだが話はかうだ。リルエットより程遠くない所に金鉱地で有名なウイリアムレーキといふ所があるが、そも〳〵此の鉱山を発見するに当つた話では次の様な挿話がある。

昔、といつてもさう遠くないがアラスカの金発見で世間は猫も杓子も金探しで夜も寝られぬといふ時に、三人の白人青年も世間並に金發見を志しはな〳〵しく出發した。或時は赤熊の夜襲に遭ひ或は吹雪と闘ひ或は食糧の缺乏にたへながら辛苦すること數ケ月に及んだが、結局二人の青年は斷念し尻に帆をかけて下山した。殘つた青年はどうしても諦められず、男子志を立つ何事かならざらんや、てな調子で益々奮闘したが、たうとう金發見に到らず、神も佛も我を見捨てたるか、あゝ残念至極と、怒りにまかせて持つてゐたシャベルを岩目がけて投げつけてしばし瞑目、神よ佛よ我に保護を與へ我に幸運を與たらせ給へと祈るとぞしばし、目を開けた青年の驚いた事といつたらない。恰度二弗で買つた馬券が千弗になつたやうな驚きだ。今投げたシャベルのあつた岩石を見れば、これはまたどうした事だ、黄金だ！黄金だ！夢にも忘れぬ黄金だ。手にした黄金を見つめながら尻をつねつて見たが痛い、夢ではなささうだ。ひよツとしたら狐にばかされたのかも知れぬ（白人だ、まさかさうは思はなかつたらうが）とも考へて見たものだ。どうもこの青年は金發見で百萬長者になつたさうだ。

夏の川砂金や光るリルエット

とは十穂先生の名句だし、一度リルエットの夏の川邊に立てば激流滔々として其の雄大さと言つたら大したものだ。あの川底には底の知れぬ程砂金が流れてゐるやうな氣がするし、見渡す限り裸の河原の様に（まだ見たことはないが）小さな石を積み重ねてゐるのは、昔千人からの人々を使つて砂金を採集した跡だ。

縁り物に福がある、とは日本の諺だ。ヒヨツとしたら白人の青年のやうな幸運にめぐまれるかも知れぬと思つて砂金テスト用の鐵の皿を四十五仙で買求めて砂金採集に努力したが、結局物にならず最後に白青年のやうに神よ佛よとまじなひもして見たが、棚から牡丹餅式にもならず、四十五仙と一週間を無駄にしたわけだ。

○

砂金採集に失敗をしてから大した仕事もなくぶら〳〵してゐる内に五ケ月も過ぎた或る寒い十二月の午後ストーヴにかぢりついて瞑をどりながら、理想は美しく現實は醜い。戀人は理想で……ないで馬鹿な事を考へながらうつら〳〵して居る屋外の誰かの會話では、どうやらあすから二十哩程離れたところに斷切りの仕事があるらしく、希望者は早速山林部長に申し込めといふ話しらしい。遊んで居るよりはましだ、十二名の一人となつていよ〳〵明朝は出發だぞといふ前の晩だ。夕食のテーブルに着けば何と御馳走の山だ。おすしに赤御飯に其の上大好物の牡丹餅だ。仕事を無事に終了して歸つて欲しいとのおばあさんの志の前祝だ。お前は身體が弱い、少しでも滋養分をとつて人様の御迷惑にならぬやうにとの御年寄りの心遣ひだ。有難い事だ。スポーツで鍛へた身體だ、人のやる事はやれると自信はあつても人様から見れば吹けば飛びさうな華奢な體だ。おばあさんが心配するのも無理がない。

斷切の宿舎に着いた。最近まで「お國者サイパン」君の住んでゐた家だ。全くのあばら屋だが二週間ぐらゐなら我慢が出來る。物は考へやうだ。こんな家に縁られるものかと言へばそれまでだが、月が漏れ星が入る風流の家だ、なんてな氣持になればまんざら惡くはない。

仕事がはじまつた。初めの四五日は皆の腕の調子が定まらず、コック長の折角の御飯も餘りがちにて五日目位は大抵あまつた飯でこしらへたフライライスだ。でちやらフライライスに飽きが來た。

山の見る木と鋸の見識は馬鹿がする

今日は背容腹がなる、歸ればフライライスが待つてゐる

なんて自作の歌を朗らかに歌つて歸路につく。面白い青年も居る。フライライスが氣になるらしい。

食膳についた。うたんだ〳〵！。温かい汁やーだ。嬉だ、木ばなをすゝつて食つてゐるやつは、何でやかましいにぎやかな夕飯だ。時にコック長、お前感心に熱心なご用意して來たのかと問へば、氣の毒なコック長「[illegible]」持つてくるものか、そこらにあつた有り合せのホーキの柄でつくつたのだよ、鋸箱か、それはアップル箱へツとはりこめはわけはないと不思なものだ。昨日見たあのきたないホーキの柄か、氣の小さい、かいじようやみの者はサイパンの手腕などと想像したが、腹が減つてゐるせ久したりのうたんだ、食へよ〳〵食へで瞬く間に平げてしまつた。

朝は大抵ホットケーキだ、ホットラだ。二十五日のクリスマスの朝だつた。ホットケーキを焼いてゐた、コック長、大きな聲で誰か來てくれ!!と叫ぶ。さあ大變だ、誰の要素かも知れぬといふお…

ートンをけつて起きたが…

さうだ。

今日の限の湯が早くてやり…ぬ、氣が遠くなりさうだ。さう不思議だ。昨日までよかつた…居つてたまるものか、どうかかけつてコックしてくれとい…交代して頭によりをかけてゐる…手、これはたまらん。こんなのボッテラは生れて初めてだ…逃つてくれと誤算で頼んだ…默をしはたいきながら最後に…きて家で寝てオーヴンを…州のふつさん「ばあ、わいたの…シツールが死になつてしまうや…と言ふ。昨晩オーヴンの中に入れて乾かしてゐたインツールが…なつたのだ。コック長の氣が…なりかけたのも無理がない。

コック長はしばし…帰いた。昨夜よりの大雪も…くて美山にふさはしい…いクリスマスの朝であつた。

読の者、一人寄く…

感謝が生んだ二句

グリンウッド 木人

エッチ君——

一九四四年の光輝が燦々として霊魂の世界に遍照して來ましたネ。ゴーストタウンにとぐろを巻いてゐる老骨痩身の小輩にも微細ではあるが持てる目的に對する更新の意氣が漲く身内に波動します。まして未だ春秋に富む御身には燃ゆねば止まぬ捲土重來の御決心に敬服せらるゝ事と大慶に存じます。

菊一題

サテ、當年中は思ひがけ無くも屋外の押花を慰めの一手段として贈り下され誠に有り難く感謝致します。他のゴーストタウンでは栽培されてゐる様ですが當地は剰に適せぬのか白人も作つて居らず日本人も作ろふと努力してゐません。從つて菊の事を秋が來ても忘れて居ました。押花はまだ新しい切を持つてゐたのでパツと菊の精に觸れて下積みになつてゐた詩炎の心がビックリ醒めました。

菊の匂ひ來りぬ鐵居の詩心燃ふ

モー一句

明けて六歳の芳ちやんと云ふ子が私達共同生活の二階で跳てゐます。貴方から送つて下さつたアップルが小生の室へ届けられて來るのを見て居つた其の日の午後、おかあさんにオヤツを請求してゐる

芳「ママ、アップルが欲しい」

母「今お内にないから買つたら上げます」

芳「それでもトムの所へ來たあよ」

母「トムちやんの所のは内のではないでしよう、バカだね此の子は」

トムの母「今おばさんが箱をあけて上げますよ」

右の會話のトムと云ふのは小生の末つ子です。此の話を晩食に愚妻から聞かされて大笑噴飯した次第です。誠に罪のない良い話なので句にしようと苦心しヤツと纏めました。

冬雨や子はオ八ツに敏くあり

果して句になつてゐましょうか、讀後感お知らせ下さい。簡評拜受

北の風

バーンウェル 八木三津明

ビーツ終りし畑の寂しさよ北の風

北風に降は遠くなりにけり

ビーツ終りて又移動して冬籠り

ストーヴや週に一度の新聞紙

ストーヴに何か繕らんペン握る

何事も口にのらさぬ我が伴の心を知れば嬉せまりしも

すさみたるロード・キャンプの中ながらよき友ありて汚れざりしと

わるあそびむりしひられて若者が落行くさまのあはれなりしも

子を思ふ心

スローカン 感恩生

世の中にたのしきものはいとし兒の便り手にする時にこそあれ

（東部に在る我子よりの音信）

家を出し去年の今日はつらかりし母忘れじと子は言ひこしぬ

お別れの卓をかこみていただきし母のなさけは身にしみにしを

家を出しそのまゝの身に歸り來て父母にまみへん覺悟なかりそ

世の中の多くの事を知り得たり土産話の數多しぞ

遠く出でたしかたの事偲ぶらし弟を思ふ彼のやさしさ

新しき東の方に落ちつきて親はらからをよびむかへんと

（アルバタの娘の音信を得て）

我々の寫繪を見て幼孫の涙ぐみしと云ふ父に泣かさる

貴下り蹊をもとめていてひそれはアルバタの暑さ妻は言ふなり

開くからにビーツ農地はむしあつし土のいきれに摘み居るらん

二十英加のビーツ作りは易からじ手にやあまらん二人の家に

手たすけもなさずには見等のいとけなく娘の苦労思ひやらるゝ

上の兒はこの秋よりぞ學校ぞうれしき便り我は手にしぬ

二十五年前初めて學校に入りし娘の可憐の姿今思ひ出ぬ

あの頃の娘の姿そのまゝに孫にうつして見る心地する

グリンウッド ケー子

かりのやの庭もま白く見ゆるまで霜おき渡す朝ぼらけかな

初雪に子等はよろこび聲あげて犬とともに驅けまわるなり

しらかばの森

パブオブ 渡江

移りきて心乏しく見し山に繁れる紅葉の赤く日に映む

全身を隈なく照らす山の端の[illegible]錦かき浴し目ざめ江

木立青樹木のまゝ遠ずらて山つはいを寫す湖

白樺の森森々と選れるをそみうみじつ深き森ゆく

荒れ吹雪く高原の野上雪舞りのきびしきに運らいてゆく

東行の若人ら乗せて走りゆく車の窓邊の線は雪して

...mber 25, 1943
Hajime Shiga, Fonthill, Ont.
Thomas Yoshida, LORRAINE, Hamilton, Ont.
Jimmy Nasai, Belleville, Ont.
Yamashita, Belleville, Ont.
H. S. Arikado, MARJORIE, Toronto, Ont.
Lee Bird, Toronto, Ont.
Gengo Fujita, Toronto, Ont.
Bill T. Kozai, Toronto, Ont.
Nakamura, Toronto, Ont.
Mitsui, MITSUI, Toronto, Ont.
Mrs. A. Y. Oda, ...oad, Toronto, Ont.
Ohtake
Shinobu, ...re, Toronto, Ont.
Tanaka, ...E., Toronto, Ont.
Yoshijima, Toronto, Ont.
Harry S. Kondo 正太, Toronto 5, Ont.
...DCRAFT クラフト ...City, B.C.
...NICRAFT ークラフト ...Tsuchiya 屋 要 ...o, B.C.
K. NARUSE 金 ...ometrist ...B.C.

クリスマスと新年を祝賀し 併せて各地同胞の健在を祈る

鈴木市太郎 Greenwood, B.C.
中井幸平 Greenwood, B.C.
畑中業雄 Greenwood, B.C.
岡所實次 Greenwood, B.C.
和泉久男 Greenwood, B.C.
佐々木一二 Greenwood, B.C.
泉澄一 Greenwood, B.C.
竹本鶴吉 Greenwood, B.C.
三木寅之助 Greenwood, B.C.
狩谷悦治 Greenwood, B.C.

濱口タツ子 Greenwood, B.C.
濱田千枝 Greenwood, B.C.
坂本貞吉 Greenwood, B.C.
村尾保吉 Greenwood, B.C.
山下岩松 Greenwood, B.C.
山本昇 Greenwood, B.C.
田端三郎 Greenwood, B.C.
狩谷勇 Greenwood, B.C.
佐野末入 Greenwood, B.C.
重松勇 Greenwood, B.C.

奥川成太郎 Greenwood, B.C.
野田忠 Greenwood, B.C.
東靜一 Greenwood, B.C.
濱田留吉 Greenwood, B.C.
田中千雄 Greenwood, B.C.
山中巖造 Greenwood, B.C.
中野一雄 Greenwood, B.C.
湯淺彌平 Greenwood, B.C.
桑原辰三郎 Greenwood, B.C.
栗栖久吉 Greenwood, B.C.

崎山源四郎 Greenwood, B.C.
新出芳泰 Greenwood, B.C.
村上威德 Greenwood, B.C.
岡浦三吉 Greenwood, B.C.
川本香 Greenwood, B.C.
村上孝式 Greenwood, B.C.
大江藤三左エ門 Greenwood, B.C.
奈須文吉 Greenwood, B.C.
村尾德一郎 Greenwood, B.C.
田中學 Greenwood, B.C.

汐見彥太郎 Greenwood, B.C.
小山勝二 Greenwood, B.C.
中村寅次郎 Greenwood, B.C.
竹内森吉 Greenwood, B.C.
尾浦義一 Greenwood, B.C.
村尾德次郎 Greenwood, B.C.
村尾篤市 Greenwood, B.C.
村尾與一 Greenwood, B.C.
尾崎豊治 Greenwood, B.C.
三木一太郎 Greenwood, B.C.

朝比奈善市 Greenwood, B.C.
角川政夫 Greenwood, B.C.
宮城島利三郎 Greenwood, B.C.
大岡正二 Greenwood, B.C.
永田善雄 Greenwood, B.C.
大谷佐一 Greenwood, B.C.
遠藤重恭 Greenwood, B.C.
米滿猪助 Greenwood, B.C.
原賀港 Greenwood, B.C.
和仁善太郎 Greenwood, B.C.

倉本佐治工門 Greenwood, B.C.
石井孝一 Greenwood, B.C.
新出吉太郎 Greenwood, B.C.
濱岸和一郎 Greenwood, B.C.
吉田清一 Greenwood, B.C.
林定吉 Greenwood, B.C.
磯村鶴雄 Greenwood, B.C.
落合アサヱ Greenwood, B.C.
牛田マツ Greenwood, B.C.
石原咲 Greenwood, B.C.

三井政雄
同 郁子
同 信子
P.O. Box 452, Greenwood, B.C.

佐藤榮重
同 齊
Greenwood, B.C.

小西彌太郎
同 ユキノ
Greenwood, B.C.

大谷富吉
同 恒寛
Greenwood, B.C.

市川石之助
同 ヨネ子
Greenwood, B.C.

田本佐市
同 トリ
Greenwood, B.C.

江畑猪三 Greenwood, B.C.

今井小一 Greenwood, B.C.

宮崎千代吉 Greenwood, B.C.

池田忠平 Greenwood, B.C.

谷澤龍藏 P.O. Box 574, Greenwood, B.C.

グリンウッド在留日系歸還兵分團
三井貫春美
岩下繁
高島保雄
黒田米三郎
大川縫之助
深江由松
上釜今太郎
飯塚潔
北川常喜
清水吉次
二ツ井藤市
Greenwood, B.C.

藤野榮次郎
同 マリオン
Greenwood, B.C.

濱口光次郎
同 ルツ
Greenwood, B.C.

戎良太郎 Greenwood, B.C.

井上清八
S. INOUYE
Greenwood, B.C.

尾山正三
SHOZO OYAMA
Greenwood, B.C.

安部美丸
ヨシ
和道
YOSHIMARU ABE
YOSHI ABE
KAZUMICHI ABE
Tashme, B.C.

土井初 Tashme, B.C.

武良國榮 Tashme, B.C.
谷野榮吉 Tashme, B.C.
河内義雄 Tashme, B.C.
矢野清視 Tashme, B.C.
二瓶熊治 Tashme, B.C.
渡部松太郎 Tashme, B.C.
金本季信 Tashme, B.C.
中山義一 Tashme, B.C.
佐久間北嘉治 Tashme, B.C.
吉田留吉 Tashme, B.C.
柳川順 Tashme, B.C.
梅津揚平 Tashme, B.C.
中野武一 Tashme, B.C.
清水宗二郎 Tashme, B.C.
林藤兵衛 Tashme, B.C.
田中六彌 三雄 Tashme, B.C.
稻田茂 Tashme, B.C.
黒見宗慶 龍治 Tashme, B.C.
森田治助 Tashme, B.C.
緒方喜文 Tashme, B.C.
足立常一 Tashme, B.C.

小野寺一藏 Tashme, B.C.
中村周作 Tashme, B.C.
松井義太郎 義治 Tashme, B.C.
神戸ミ二 Tashme, B.C.
萩野一幸 Tashme, B.C.
雲井玉人 Tashme, B.C.
尾中久太郎 Tashme, B.C.
岡内郎 Tashme, B.C.
山下西藏 Tashme, B.C.
雑賀馬之助 Tashme, B.C.
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大陸に[illegible]人の[illegible]しかるべし

―アルバタ移住の實驗談―

(牧師) 樺山 純

昨年アルバータ州へ移動して來た日本人は二十五家族を一團体としてレトビーアール列車でレスブリッヂ驛に着いた。それが夜の十一時半の汽車であつたら大概一夜を列車の中で明かし、翌日になると雇主である地主が約束された家族を引きとりに來るので夫々別れて農家に行つたものだが、それきり一年も逢はない人もあつたのである。

行つた先きで「これがあなた方が住む家だ」と示された家は餘りに小さく且つ汚くて、七、八人の家族に入ることをすゝめる勇氣も出ず泣き込んだ方も多い。一体にアルバータの人々は農家だけに殺氣で無關心なためか、折角日本人が來るといふのに家の掃除もしてゐてくれてゐなかつたらしい。

私共の落着いた家もアルバータ流か知らぬが汚いハウスであつた。附きの水はなく約三百ヤード位先きの井戸にバケツをさげて水を汲んで來る。家の中には流し場がない、川の上で洗面する、その水を捨てるのに外に出る。しかし水は大事なものだから注意して使つた。冬は雪が降るとこれを集めて溶かして用ふるのである。

それに蠅は蠅が多い、千匹も二千匹も。そこでこれを追つても殺しても間に合はないから結局ウ我々の友達として愛することにした。蚊も咬み附く。これも私は一匹も殺さず時には十匹くらゐに私の血を與へた。我々はアルバータから生命を貰ふものを與へられるのであるから我々もアルバータに立つものに必要なものを與へるがよい。殊に多くの人間があちらこちらで蚊の生命を殺してゐることだらうから、せめて私一人の血でもその償ひに捧げるのもよいと思つた。

しかし我々ロッキーを越へて來た者にはビーシー州や又過去の教育が與へた衛生觀といふものがまかに役に立たぬ事を發見する。たとへば蠅の卵にはバイキンが附いてゐるとか汚い水はどうのといふて教へると、人間の方がバイキンより小さくなつてゐなくてはならぬ。然るにアルバータにはよく風が吹く。西風が一度吹くとバイキンは吹き飛ばされて遠い所に持つて行かれてしまふ。水も病氣のもとさへ氣にしなければ濁り水をさまして飲んで平氣である。

牛が居る、豚がゐる。チキンがゐる。ビーシー州流に考へるとお上品な人はその小屋の近所はくさいといふ。しかし活き物は皆臭いから生きてゐるのであるが、動物が臭いといふ人間は臭くないか。そこで私は初めから臭くないと思つて行くからクサいと思はぬ。嫌な一事にはするがそれは生物としての當然である。ただ氣にする人が所謂氣を病むのである。

しかし一年を閲しアルバータの日本人の家は見違へるやうになつた。勿論アルバータは昔から自然の脅威に對抗するために家は大きくない。即ち風を除けて温さをのがさないといふ式である。或るビーシーの人が「アルバータの日本人はチキン小屋のやうな所に住んでゐるさうではないか」といふが、それは自らをいやしめる者だ。一体日本人がチキン小屋に滿足してゐる人種か、ノー。彼等は一年の間にセキユリテーコミシヨンから家族の人員に割當てゝ與へられた木材と地主との援助によつて住み易い家に住替へた。水の問題も解決し、徐々によくなつてゐる。學校は州政府の方針にて大きな學校に集中して完全な教育をしたいとて五哩以内はスクールバスで生徒を運んでゐる。

救濟問題は州政府の役人がレスブリッヂ市に出張して良く調査して間違ひなく必要な人々に供してゐる。昨年は移動日本人の四十五パーセントがそのレリーフにかゝつてゐるが今年は此の率は少くなるだらうと係の人は言ふてゐた。

さて、アルバータの農業は小農が八十エーカーから百六十エーカー、中農が三百エーカーから六百エーカー、大農になると千エーカー以上の人もあるが、これらの農家が百エーカーとか五十エーカーとか三十エーカー宛イリゲーシヨン・ランドにシユガービーツを耕作するのであり其の耕しとか播種とかいふ仕事は地主が機械でするので、日本人は五月中旬から此のビーツの間引きから草取り、水掛け、そして十月中旬から收穫をするといつたやうな仕事をするのである。

かうした仕事をしてゐる日本人家族はレスブリッヂ市を中心にして南部アルバータ州の南北百哩の間に散在してゐるのであるが、私のゐるレーモンドを中心としてスターリング、ウエリング、マグラス方面に約千人、ピクチュアビュート、チューリン方面に千二百人、コールデール、テーバー方面に六百人位ではあるまいか。

この地域を私は自轉車で廻る。一ケ年約四千哩、一日最高記録五十哩、まだ行きつかぬ所もある。

昨年の疲れは秦下の野原を二十七哩走つたが實に痛快であつた。多少疲れると日本流のエイ、エイと氣合をかけると全身が又新しい元氣になつて進む。又讃美歌を歌ひ祈りをなして進む。その歸りは汽車の便をかりる積りでゐたのが汽車がなくて再び愛馬栗毛ならぬ自轉車で出發した。約六哩ぐらゐの所で貨物列車が來たが既に己れを信じて出發した者には「汽車何物ぞ」とて人間の獨立心の強さを味はつた。そして人間の身體も頭腦も使へば使ふ程益々健全になるものである事を知る。私は眼鏡もとつてしまつてよく見える。現代人はあまり眼を備使するが、もし我は人間だぞ、神の子だぞ／の確信が出來ると内から光りを發して來る。

過ぎし冬は四十年來の寒氣で零下五十度に降つたといふが支度さへよければこれらの日も外出できる。寒さも日射が激しい。併し余の信ずる神の立場に立つて考へると寒さも神様がその地の生物に必要な熱と寒冷とを與へ給ふものであると信ずる時、あの畑に生存つ種々の生物を世話するのであればその生物にのみ育てゝノゝと思はず我れもかの生物の如く己が生命を育てゝると信じて畑に立つ時身の内外がスーッと育つことを感ずる。それを緊いから斯勢に休まふとか色々難な方面から人生を考へるのは新しい生命が内に湧いてゐない證據だ。殊に世界には既に新時代建設の新生命が芽ぐんでゐるのだから、我らは此の生命を内に宿せば何でも出來る。

私がビーシー州への旅行に出る時には既に收穫をはじめてゐたのであるが、の廣い畑、一エーカー二萬五千のビーツを育てるために張り切つてゐた畑も今やその使命を終へて丁度嫁が出産後の如く靜かに休んでゐる。これによりて知る、大陸は母である。穀かく育てる所だ。人心もその環境によりて母の如くやさしい。山の多い際の花のビーシー州はむやむちだ。日本人の言葉にいふ「地震、雷、火事、おやぢ」といふが、あのむやむちやだ。日本人を觀る眼も心もおやぢのやうにやかましいのは環境が人を育てる原理によるので仕方がない。それに大陸で生活すると人間が雄大になり氣が廣くコセ／＼しなくなる。ビーシーに行くと山があつて見透しがきかぬから、彈性で突き破してオーツと向ふを見たいでもう押しつけられたやうでいけない。

アルバータ州に移住してゐる日本人の地主とのカンドラクトは一年づゝであるが、昨年は百數十家族の移轉があつたが、これも日本人がアルバータに來て一つの注射をしたやうなものだ。アルバータの人々もいろ／＼反省してよくなるのである。

新年連歌表六句

(森田園) 小林 芳翠

咲を結ぶ年と未の花なれや

旅行機にまで飾れ注連縄

賑かに浴も湖水も野も山も

使の者の戻り際取る

元々と遠を離れし今日の月

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田邊圓[illegible] Lemon Creek, Slocan, B.C.

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同 美子 在パブオフ

田中[illegible]

喪中に付き年頭の祝詞は遠慮仕り候 スローカン・ベーファーム 宮西正三

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默々と生業をはげみ自活を圖る青年達

マニトバ州ドミニオンシチー　三谷竹治郎

「窮すれば通ずる」といふことがある。世の中に物質が缺乏して来ると今まで打ちすてられて居た色々の物が工夫によつて利用され、戦争の助けとなつて来る。殊に現在の如く戦時下になると廃物の利用が一層必要になつてくる。斯様にして物質の不足には廃物が利用されて世の経済を補ふことが出来るけれども人間の缺乏となると甚だ以て困る。物質では間に合はぬ、犬や猫では尚更のこと、矢張り人間を以て補足して行かねばならない。そこで僕達のやうな七十に手の届くやうな老ぼれ組、平時なれば誰一人雇ふてくれもせぬ隠れ者までが国家産業の一端の役に使はれて居るといふ事は之全く人間の廃物利用で此上もない喜びとせねばならぬ。

人間の廃物には色々の種類がある。老齢なるが故に廃物となる者、或は病弱なる者其他、斯様に肉体的の廃物は如何に人力不足の今日国家総動員を叫んで見たところで働すべきところもあるが、精神的の廃物となると始末が悪い。

昔百姓の経験ある人は誰でも覚えのある事であるが、麦の收穫期に雨となつて雨の多い年になると今にも摘み取らうとする實が穂から芽へと腐敗しカビが生へて大きな損害を来たして来る。青くて何時色づくか知らない實の将ガは何等の役に立たぬのみか他の良き實にまでも其カビが傳染して害をなす。斯うなると折角の苦労も投資も無駄になる。

人間もこれと同様で、折角親が苦労して育てあげ一人前の青年として働く社会のお役に立てやうとする時、非常時の悪天候、殊にも吾々のやうな特殊の立場におかれて居る場合、前途有為の青年たちが勇気をくぢかれ希望を失ひ、自暴自棄の堕落に陥り遂には世の厭物となり、親を泣かせ兄弟をはづかしめ社会を害する。利用できない世の廃物となる恐れがある。戦禍の恐るべきは爆弾より物質の破壊よりも、人心の腐敗であると知る時、子を持つ親として傍観しては居られない筈である。

「ゴーストタウン」より其後再移動される方も相当あるやうであるが、それでもまだ一萬人以上の多くの方が依然として離居して居らるゝやうである。之等多くの方の中には幼少なる子供衆の多数ある方、老齢なるがため動き得ない方、或は又出来得れば日本へと望んで居らるゝ方、其他色々の事情のある方も多くあるであらう。かうした事情の下に再移動出来ない方は止むを得ざるとするも、しかし僕の知る範囲内にても両親は未だ健全であり其上働き盛りの多くの子供を持つて居らるゝ方も相当に残つて居らるゝやうに見受けられる。之等の御家庭としては何れの地に赴かれても如何なる働きにても立派に活動し得られるのである。斯様な方々が依然として離居生活を續けて居らるゝのは一体何を目的とし何を望んで居らるゝのであらうか想像に苦しむのである。

昨年吾々が先發隊としてビーツ働きに移動せんとする際「敵国の産業に従事する者は非国民なり」と盛んに豪語して居らるゝ方も二三に止まらなかつたやうに思はる。僕は今日の場合是非を論ずるのではないが、若しも吾々が非国民であるにしても、其者の作りあげた砂糖は非国民と呼ばはつたこれら忠良なる方々の日々の食卓にも供せられてゐる事を銘記して頂きたくなる。

既に述べた如く吾々が強制的に移動させられた點については何れの地に赴いた者でも少しも差異はないのである。ただ吾々は家族的移動といふだけに望みを持つたのであり、落着き先が如何なる所であるか、気候の変化はドウであるか、働きはどんなものであるか少しも知る由もなく、ただ当局者の勧むるがまゝに夫れを頼りとして実をつかむが如く無我夢中で移つて来たのである。それ故に多くの移住者の中には雇主の強欲なる者、人種的に偏見を持つ者、強制的に労働を強ふる者、賃金を安く働きを多くさせようとする者、其上に支払ひを遅らす者、其他飲料水の不潔、住宅の不完全、等々大小の差こそあれ、色々の問題にそれを悩まされて来たのである。──しかし彼等雇主の多くは未だ曾て日本人を見た事もなく、日本人の如くに心得た無知の者であれば、今に彼等を覚醒せしむる時が来る。此の際あくまで慎重なる態度をとり何事も忍耐して之れに当るべきである、決して敵対してはならない、といふ固き信念の下に今日まで最初の士気をくづさずにつとめて来たのである。その間に於て吾等の示すところの、殊に青年男女たちの言語動作は最もとより教養の點に於ては彼等各種民族の寄り合ひの片言の英語の素養しか持たない、社会見ずの者の到底及ぶべくもなく、又其働きに於ても忠實にして能率の如きも彼等に決して劣らざるはその腕前を示して来た結果、過去の彼等の態度は一変し、今日では却て彼等より信敬の念さへも持たれるまでの信用を得るに到つたのである。

斯くの如き苦痛をなめて来た吾々の過去を顧みるとき、其後各地より再移動せらるゝ人たちは、既に移住して居らるゝ知友よりの通信とか或は主人が先に行かれ此所なれば家族生活に適当であるとか、其他気候から水から總て充分に調査して移り行く事が出来るのであるから少しも不安もなければ心配もなく、成熟よく進んで行く事が出来、遂には理想的永住の地が求め得られる事と思ふ。

きくところによれば「ゴーストタウン」では住宅も完全に設備され、児童の教育は素より娯楽機関もあり色々な催し物もあつて老若男女共に大なる慰安となつてゐるやうで誠に結構なる事である。しかし吾々の如く平原州に来て居る者は都会に住む者は別として田舎の農家に働いて居る者は殆ど娯楽によつて慰められる事はない。稀に田舎の町に映画があるにしても月一二回でそれも近くて二三哩、遠ければ五六哩も隔たつて居ては一日働いた體で不便な道を歩行して見に行く事は不可能である。僕が現在居るドミニオンシテー（名稱は都会のやうでも其實は何でもない一小村落）には只一寸したホテルの階下に二三臺の球場があるのみで其他に常設されてゐる娯楽機関といふものは何にもない。ただ農閑期になると或るガラージの二階でダンス会が時折催され、三哩五哩もの遠方からトラックか馬車中はソリとかで七十の老人も学校の子供までが一場に集つて自分々々思ひ〳〵の舞踊をして一夜の歓楽に時をすごすのである。此のダンス会こそ人種的の差別なく真の融和を以て親しみと友情を深める本統に清き會合である。その他はラヂオぐらゐのもので、今までビーシーで種々の娯楽にめぐまれて居つた青年たちにとつては、親として真に可哀想に思ふ。彼等は既に覚悟はして居つたもの、移動當時は何となく淋しく暮して居つたけれども、次第に慣れてきて今日では何等の不足も言はず只黙々として生業を勵み一日として無駄な日を送らず自給自足を計らうとして居る其の意気は天を突くの概がある。

「一犬虚に吠ゆれば萬犬實を傳ふ」の諺の示す如く、此の際世上の何等の根據なき憶説に迷はさるる事なく宜しく熟思黙考して自らの是と信ずる所に向つて突進すべきである。

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默々と生業をはげみ自活を圖る青年達

斯くして來る第二のパイオニーア時代

カナダに於ける日本人の運命を双肩に擔ふ青年達

並木平四郎

パール・ハーバー以來鬱積する心の不安を引づりながら、ロードキャンプとかインテリアタウンに不安定極まる生活を餘儀なく消してゐた青年達の上に、ロッキー以東へ進出できる道のひらけた事は歡迎されてよいことなのである。彼等は勿論、感情上な釋然たり得ざるものを持つてゐる。それは當局の彼等に對する政策とか措置態度が常にハッキリしないところから來てゐるのである。随つて近頃發令されたインテリアタウンの青年にも適用すると言ふセレクチブ・サーヴイスの如きは色々の點で遂行に困難を生ずることゝ思はれる。

にも拘らず東行は必至のものであり若い青年達の心も東部へ東部へと馳せてゐる事實を我々は知つてゐる。政府が持つてゐるであらうところの分散主義をハッキリと聲明し、日系市民の取扱ひにもつと親切を示し信頼を持たせるならば、この運動はより一層圓滑に且つ有效に、スムースに運ばれるに違ひない。

元來東部諸州は日本人に取つては全然未知の土地ではないのである。遠い以前には多くの日本人が列車ボーイとしてモントリオルと晩香坡の間を往復したし、鐵道ギャングやショップ働きとしても多くの仕事は與へられてゐた。それにピーモンド地方は古くから日本人が進出して農地が開拓されてゐたし、東部の諸都市には少數ではあるが商業人の活躍はつゞけられてゐるのである。

一九一〇年頃から日本人の上に永住しようといふ氣運が萌し初めその現はれは結婚の増大となり結果は多くの子孫をかゝへて沿岸地方に密集するを餘儀なくされ戰前に見られた様な日本人村が自然に出來上つて了つたのである。戰爭は一夜のうちに、それらの日本人を無一物にしてしまつた。忽然として過去半世紀以上もかゝつて築き上げて來たものがまるで洪水にでもさらはれる様に根こそぎなくなつてしまひさうのやうである。全然其上に日本人を戰後には殘らず放逐してしまへなどといふヒステリカルな放言さへもが今尚叫びつゞけられてゐるのである。

言ふまでもなく斯かる無責任な放言や、戰爭の責任を、かゝる罪なき日本人の上に負はせようとする理不盡はもとより一笑に附し去つてよいものである。況んやこれは正常なる市民の上に加へられる言葉としては、我々はそれを戰爭が醸したバーバリズムの現れとして見るか、人種的憎惡とよりしか受取れないのである。

然し從來行はれた東洋人排斥の根據の上には猶我々の顰蹙して反省すべき幾多の理由はあつた。前に擧げた餘りにも密集してゐたこと、猶その他にリヴィング・スタンダードの問題である。わたくしは日本人の生活程度は他の白人種に比してそんなにも低いものであるとは決して思つてゐない。然し一地方に局限して密集してゐたことが總ての點で目立つ傾向があり、よい意味でも惡い意味でも注視の的になり、随つて問題にされ勝ちになるのを免れない。

かの一の經濟的理由から、すべてに便利な點から乃至は商業上有利な點から又はビーシー州は最も日本人に適した氣候の土地であるといふ事由から、水が高地から低地へ流れる様に、極く自然にさうなつて行つたに過ぎないのである。

けれども結果から言つて、それが排斥の對照物になつたと言ふことは、我々は避ければ避けられないことでなかつたこそだけに、反省して然るべきことなのである。

遠い以前に日本人指導者のあるものが、この傾向を憂慮して、もつと日本人は東部の各地に進出すべきであると熱心に說いたものである。又日本人の勞働組合のピースリヴアー地方開發の運動もあつたけれども、何等の反響を與へられずに立ち消えになつてしまつたのである。それは注目されなかつたといふよりも、より多く經濟的の理由から實現されなかつたと見るべきであらう。謂ふところの政府の分散政策が明かに實行されるものであるならば、その點日本人が餘り努せずして一つの障礙を取り除く事が出來るのである。

今世紀の初めに彼等の父祖達が遠く太平洋を乘り越えてカナダの土地に到着した。その頃西部地方は半ば未開の土地であり、謂はゆるパイオニーア時代であり、彼等父祖たち自身もパイオニーアであつたのである。

彼等は多く出稼ぎを目的として渡來したものであつたが、長い間の冒險や放浪、異郷人として苦闘をさんゞなめつくしたあとで、多くの者は此所を故郷と定めてしまつたのである。彼等はこの國土を愛し、ここに子孫の繁榮を夢見ようとしたのである。若し言語と皮膚の色が他の人々と同じであつたならば、今は彼等は輝かしいパイオニーアとして此の土地で歡迎と榮譽をかち得たに違ひない。

彼等の子孫は、又は多くの歸化人達は此の國の市民でもいえどになつてはゐた。然しそこに多くのハンデキャップが與へられ差別待遇があり、純然たる市民たることは出來なかつた。そのための狹い間の囲ひはなされたけれども、餘りにも一地方に局限して密集してゐた爲めに、多くの他の地方の支援が得られないために、この運動は奏効しなかつたのである。

幸か不幸か、これらの二世達や歸化人のあるものは、彼等の故郷を離れて東部に運命を開拓することになつたのである。かつて彼等の父祖がやつた様に、未知未見の地で、文字通り徒手空拳で生活を切り拓いて行かねばならないのである。

時代はパイオニーア達の放浪、冒險の時代から建設・永住の時代に入り、更に今やこんな工合から二世達の再出發・再定住の時代が來たのである。若し客觀的な立場から日本人の歴史をたどつて、今度の東部への移動を考へるならばこれは明かに一つの飛躍であり、一つのエポックメーキングたるものである。

東部に於て彼等は依然として困多くのハンデキャップを背負つてはゐるけれども、そしてパイオニーアとしての苦闘は避け難いものではあるが、彼等は西部に於けるよりも、より多く機會が與へられ政治的理由から、より多くの束縛を除けし得られるべきであらう。

斯くして第二のパイオニーア時代が來たのである。我々はこれを二世時代ともいふ事が出來る。カナダの日本人の運命が、これら二世青年達の肩にかゝつてゐるのである。

彼等が如何なる態度に彼等の將途を開拓し、その様な前途を東部に於て打ち樹てるにしても、それは最早や彼等のものであつて我々一世の夫れではない。我々は墓場に引きづられるか、その子へ混入するか融合するより他ないのである。

斯くしてカナダに於ける日本人の新しい生活が始まるであらう。最早やパウエル街に於ける様なリツトル・トーキョーは遠い將來に出現しないに違ひない。東部諸都のあの廣大な土地はこれらの多くもない日本人を呑みつくすであらう。彼等はその廣大な土地で方々に散在して夫々の土地で日本人の特質を發揮しながら生き々々繁榮するであらう。それが今度の戰爭が我我に與へた唯一つの恩惠である。

三つのクリスマスの經驗

モントリオール 淺江眞一

私達が何所にあらうが、何處にならうが、どんな境遇にあらうが毎年暖かい愛をもつてクリスマスは訪れる。

過ぐる一九四一年の暮も迫つて人々は忙しい氣持で樂しいクリスマスを待つてゐた。太平洋の暗雲はますく擴大して行くが如き樣子、吾々は心から平和であれかしと祈つてゐた。十二月の最初のサンデーであつたか、レディオに新聞の號外に日米戰爭を報じた。

爾後吾々日本人は精神的に恐怖觀念におそはれ、街頭にはあらゆるデマは飛び散り仕事も手につかず、一體吾々日本人に對して當局は如何なる方針をとるかを心配しながらクリスマスを迎へたのであつた。樂しかるべきクリスマスも樂しからず、そして一九四二年の新年を迎へた。この一九四二年は吾々同胞にとり未だ曾て味はつた事のない事件が起きた事はなかつたのである。日本人の總移動の問題！そのために吾々一人々々が如何に心配したであらう。吾々の第二の故郷、否、その地に生をうけた人々、この懐かしい土地と別れることのなんと悲しいことか。或者はキャンプに、シュガービーツ作りに、ゴーストタウンに、自由移動にといふ風に親しい友人とも妻子とも別れて移動させられたのであつた。

私自身は秋も深い季節に、先輩諸氏が努力して建設されたレモンクリークに家族といつしよに移動したのであつたが、この地の同胞二千人が全く一家族の如く團結して吾々の生活向上のために努力したので住心地もよくなり此の分なら當分は安心して生活して行けると思ひながら一ケ年を過ごした。お互に兄弟姉妹の關係となり、かうした雰圍氣の中で淋しいながらも落着いてクリスマスを迎へたのであつた。

この年も暮れて一九四三年度の新年を迎へたが、生活の不安は次から次へと出て來る。春も過ぎ夏も終り秋も來た。自分の將來、子供のこと──色々考へた結果東部に行くことが最善であると思ひ、一大勇猛心を起して、突然と住みなれたレモンクリークを飛び出した。色々の困難な目にも逢つたがそれを乘り越して來たので目下は家族と一しよになり、近所の人人も親切であり子供達の友人も出來、學校にも行けるし一層元氣で樂しくクリスマスを迎へることが出來る。

以上三つのクリスマスを比較して見るときに、最初は恐怖であり第二は將來に不安があり、第三のときは安心も出來たし將來の希望もある。かういつた心境にあつてクリスマスを迎へることは四年前の平和の時と同一の心境にかへつた事になる。

ロッキー山

シー・エム生

ロッキーの連山は泰然として横
たはる
文明の汽車は東西南北に走ると
も
吾が乘る車輪は東行するばかり
赫々たる太陽の射熱を受けて
實りの秋を齎らし沃土は
いま憩ひのねむり
艦船は血の渡を立て飛行機は爆
彈の雨を降らさうとも
理想の創造を經驗せしものにと
つては
感慨を案ずる殆ど何にも包むう
ぬのだ
ロッキーは寛かに悠然と構
たはり
東行のはらからを見守つてゐる
行け大平原に一望千里の沃野に

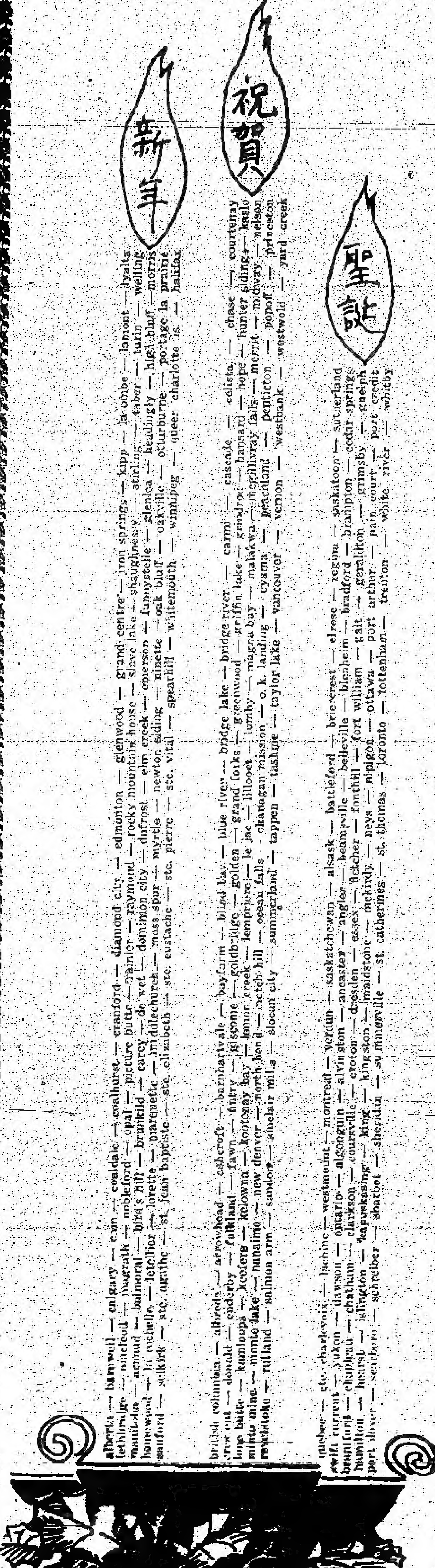
ロージャース 雪崩 變身

プレーリーの宿代の跡に如何
新作業と云ふロッキーを讃嘆す
[illegible]

1943

インテリアタウンに居る人々の

ハミルトン市の二世ポストマン



The New Canadian

Kaslo, British Columbia

Vol. 7 No. 4 & 5 — Christmas, 1943

AMONG the dubious advantages of being a newspaperman, perhaps there is none more highly prized than the good fortune of keeping in friendly touch with so many readers. So it is that at Christmas tide we do feel privileged to be able to send our personal greetings along with every copy of this Christmas number of The New Canadian. Some three thousand copies will make their way far across the broad Dominion—from sea to sea. They will go into homes and households and bunkhouses and lonely rooms in all and more of the three hundred cities, towns, camps and villages which make up the tall candles flickering the seasons greetings in Japanese ideographs.

The material published in this issue has come chiefly from young, untried writers, out of their own personal experiences. As such, the editor thinks, that what it may lack in fluency of style or maturity, is more than offset in interest by the sincerity of very young minds, deeply stirred by the great changes in their lives. Something of the same might be said of the Japanese section, too, which is characterized by a theme of the reaction of older and more settled minds to an even more violent upheaval. It is perhaps our happiest thought that this issue will provide some interesting reading for a large host of the older generation.

With our limited facilities and isolation, this Christmas number has been a labor of much love, keeping the staff working til late at night for the better part of a month. Though far from being a typographical masterpiece, we send it to you not without pride, and certainly in the sincere hope that it will bring you all moments of pleasure to make your Christmas happier.

THE EDITOR.

皆様の挨拶き御支援と、不便な用紙で限られたる設備を以て過去一ヶ月に亘る苦心の夜を日に繼いでの努力によつて出來上りましたニューカナデアンのクリスマスと新年特別號をお送り致します。小さいながらも光――皆様の行手を照らさうと心懸けてゐるニューカナデアン三千部近くは、クリスマスを祝し新年を慶賀するキャンドルを形づくつてゐるカナダの西のはてから東のはてにまたがる三百以上の都市、村落のホームから山中のキャンプに至るのであります。紙上で交換する年末年始の挨拶も、いろ〳〵な形式で表現されてゐるカナダ各地の様相乃至は夫々異れる土地で詠み歌が寄られてゐる寄稿を御覧下さることにより、お互の様子の大体を知り得て、衝突をあたゝめることが出來るかと存じます。どうぞ、この特別號を手にする皆様が樂しくクリスマスを祝ひ希望ある新年を迎へられますやうに心から祈るとゝもに御支援を厚く御禮申上げます。

ニューカナデアン

The New Canadian

P. O. Drawer A — Kaslo, B. C.

An Independent Weekly Organ Published as a Medium of Expression Among the People of Japanese Origin in Canada.

Tom Shoyama — Editor & Publisher
Takaichi Umezuki — Japanese Section Editor

Staff
Tsukane Mayeda — Frank Moritsugu — Junji Ikeno

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A Realistic Christmas

(AN EDITORIAL BY REV. K. SHIMIZU)

WITHOUT BEING IN any way cynical, if we are really sincere and honest, we cannot escape a haunting sense of unreality in connection with the way Christmas is commonly celebrated. It smacks too much like a world-wide scheme for self-hypnotism and mutual deception, (even if for the moment we forget about the universal tendency of commercializing it.) It is more like saying "Merry! Merry!" when there is no genuine joy in reality; crying "Peace! Peace!" when there is neither peace nor any serious effort for it. This feeling is aggravated in the world-situation such as we find ourselves in to-day.

As a matter of fact, the first Christmas was not all angelic songs and tidings of comfort and joy. That is only one side of the story. The coming of Christ to the world created a profound disturbance throughout the whole structure of life and institutions, as never before or since. "When Herod the king had heard these things, he was TROUBLED, and all Jerusalem with him," is a very significant account of that fact, left behind in the Gospel by Matthew. The reason was that Christ, coming as "the Light of the World," the unchallenged criterion of truth, justice and love, by the very nature of things, compelled every individual, institution, idea, scheme or system, to come into the open and stand in judgment. Wherever Jesus went, and wherever his spirit spread since, men's conscience was stirred, their complacency was shaken, and the status quo was threatened. His presence created tension, uneasiness and disturbance, both in the individual and society.

As a season dedicated to remind the world of this greatest Fact of human history, Christmas should do the same to us and the world even today. If it does not awaken in our souls a deep, healthy sense of inadequacy, so that we are made to hunger for the living God "as the hart panteth after the waterbrooks"; if it does not make the world uneasy about its established attitudes and habits in regard to the relationship between races, classes and nations, so that the prayer "Thy Kingdom come" may be said by all with sincerity and seriousness revealed by the Cross; if it does not shake every religious, political, economic and social institution in such a way that the creation of a better world order may become a consuming passion and a uniting purpose of all; if it does not disturb us all to become genuinely humble and sincerely repentant, and leave us saying—"God be merciful to me a sinner"; then the true meaning and purpose of Christmas is being missed.

Needless to say, the purpose of Christ's coming was not disturbance but salvation—the salvation of the whole man; but, the world being as it is, its institutions, customs, habits and thoughts so permeated with sin, disturbance like the surgeon's knife, becomes an inevitable condition for the attainment of genuine salvation. Not that the Maker so willed it, but human sinfulness forces us into this "unnecessary necessity", as some of our theologians are calling it—the paradox of the Cross. So we cannot have peace unless we overcome unrighteousness, new life unless we die in the old, joy and freedom unless we totally surrender ourselves to the will of the Highest.

When Christ came to the world, the world rejected him. They decided to cling to the old and tried to do away with the Pioneer of Life. Will the world do the same again this Christmas? Will they reject him, pass him by in indifference, or do him a mere lip service, which are the same thing in effect, or will they seriously decide to follow him and his way of life?

On their answer to this question depends the whole destiny of the human race.

The Day of the Nisei

POUNDING out the last editorial of the year—as usual ten minutes before the deadline—all the headlines, the reports, impressions, observations, columns, between-the-lines stuff and off-the-record dope race through the mind in a kaleidescopic mumblety-jumblety mess of entangled neural connections. Yet out of the printer's pie, a few impressions are emphasized and re-emphasized often enough to grow to the stature of conclusions.

Perhaps the most important of these is the conviction that for the most important part of our former community, the much-heralded "day of the second generation" has finally become a reality.

In the darkening days of the dismal thirties, that "day" was a favorite theme in these columns, for orations by restless youths seeking to throw off the weight of the past, and for sage elders advising such action by word of mouth, all the while making sure with both hands that it should not be done. When the revolutionary evacuation fell upon us, it seemed that in the upheaval actually arrived; and though this was true for some, the community in the majority heeded the leadership of today among the more conservative element which have not yet glimpsed the future or all its implications, and elects to remain within the cribbed and mountainous confines of British Columbia.

But beyond, east of the Rockies, where the flower of our young manhood and a growing proportion of our second generation womanhood is mightily engaged in a unique kind of modern pioneering, the day of the Nisei has become a living reality. It is their leadership trained in Canadian schools, alert to the Canadian mood, and conscious of the Canadian spirit, which will determine whether the new day is to be a happier one than that which crumbled with Pearl Harbour.

Thus far, in their pioneering, they have proved their worth as leaders—as the progress attained in the passing year so vividly reveals. They have laid the sound foundations upon which a new way of life is to be built. But throughout 1944 and years to come they will need to bring to their work all the tools, the skill and devotion their character and courageous spirit can supply, for the future which their vision has illumined is a structure of enduring a strength and beauty, not a 14 x 28-foot Commission shack.

Gradually the Picture Unfolds

By Dr. E. C. BANNO

The chain of events unleashed on a gray December dawn in 1941 has brought to us a series of fundamental changes such as we never dreamed possible and the ultimate significance of which is not yet fully realized. It was folly to assume that it ended with the evacuation. It was folly to assume that it ended with attainment of crude rudiments of life in the interior. It is folly to assume that it will end with "relocation" in which the evacuees are being given the opportunity to establish, such as they may be able, a semblance of normal life. For trials of immediate adjustments and still more uncertain periods of post-war years, when the domestic economy of country itself will have a re-adjustment period of its own, lie ominously ahead. It cannot be said to be complete until the relocees have successfully survived these tests, and have been enabled to pursue their normal calling, and to integrate into social and economic life of the community.

To-day we are able to look back on the year-old evacuation in a somewhat detached way, and in the crude routine of ghost-town life, tears and uncertainties of some months ago seem even unreal. It may be pertinent to add here that, it was not so much the physical necessity of evacuation as the realization that citizenship itself—rights of birth—was no guarantee that one's ordinary rights would be observed, that left a deep and pathetic cleavage in our minds. Yet it seems without profit to dwell unduly on what is after all, something irrevocably finished. The evacuation is a fait accompli—whatever may be the judgment of history on constitutional and moral grounds.

The picture is gradually unfolding. It is now the accepted policy of the Federal government to disperse persons of Japanese descent throughout the breadth of the Dominion and to avoid a noticeable concentration in any area. Sociologically it is sound policy. Concentration of minorities is a threat to their own welfare and a menace to the social health of the nation. It invites suspicion and discrimination from without; and within it there is a tendency to perpetuate trends of thoughts and customs perhaps out of touch with the national life. The true aim of the evacuees should be to become integrated into the life of the community and to avoid establishment of one of their own.

Relocation and necessary adjustments to follow are probably not easy. Rev. K. Shimizu, in a series of articles in this weekly, has dealt with this phase of the problem which deserve serious study. Adjustments are largely individual problems, and much will depend upon the efforts of the relocees themselves. There are many agencies, noticeably those of religious organizations, which will extend a sympathetic hand to relocees in difficulties.

Much cannot be said of the problems of the post-war era, for unfortunately we are dealing with the factors which are qualitatively and quantitatively unknown. There is a vast number of men to be reabsorbed into civilian life; there is the huge task of converting the factories of war-goods to factories of consumer goods. There is, above all these, the ever-present threat of inflation. The entire problem will be a common one to each Canadian. The task of the relocees will be to gain, by their application and industry, a chance of facing the problems of the post-war years on equal footing with other Canadians.

Life must necessarily mean a continuous adjustment to various changing environments. Thus, the problems of the relocees in integrating into normal Canadian life

(Please Turn to Page 20)

A Message at Christmastide

MRS. C. V. BOOTH

THE SPIRIT OF Christmas, which last year peeped out at us only within the sanctuary of our own homes, or dared more public places but for the purpose of speeding parcels overseas, seems willing to frequent city streets once more. With the black-out and the dim-out now merely tales of another and more harried day, our present security and happiness seem more certain, and we are all looking forward to, and preparing for, post-war progress and pleasures.

In wishing you the Season's Greetings my Christmas wish goes further; it extends to your future felicity which, in many cases, depends so much on the present attitude and actions of yourselves. Conjecture on the possible future of our Canadian Japanese leads to contemplation of their past; and in retrospect it can be determined that the part they have played in the history of Western Canada has been contributory to progress as well as stimulating to argument; the fact that a great many people have taken a small problem too seriously, and that prevailing difficulties have been magnified, should cause none of us to forget that Canada has been essentially a country of settlers from one part of the world or another. There have always been small dissensions throughout this vast Dominion and, no doubt, there always will be as we grow more mature in our national judgment and discretion I believe we shall look on them as little more than mere family bickerings. Our respect will always be for the individuals who solve their own personal difficulties in the most expeditious fashion and thereby contribute to the dissolution of the larger national problems which concern us.

MANY DEGREES CLOSER

Many of you may feel that the much vaunted democracy of this new country leaves something to be desired in its application to yourselves: this may be true; there are favoured children in every family, but tolerance and perseverance teach us to overlook these inequalities and finally to surmount them. Opinion to the contrary, a review of the early chapters of the Canadian-Japanese saga tells a tale of ever improving conditions and gradual assimilation. Re-allocation has accelerated, not deterred, your passage through this transition period, and in a short space of time has placed you many degrees closer to the ultimate goal of incorporation into the national structure of our country. It is difficult to be grateful for the surgeon's knife; the operation is painful: but the greater number of our re-allocees east of the Rockies bear witness to the real and immeasurable success of the dispersal resulting from evacuation.

IN DAYS GONE BY

Although my Christmas wishes are extended to all, I cannot help but think in particular of those who have contributed to my own personal happiness in days gone by: Taka who cleared our land and dug the first spadeful of earth in our garden and who now expends his energy on tomato and potato crops in the Grand Forks district; Koni whose chrysanthemums are a permanent record of his industry and generosity and who today calls Montreal his home; Kato who according to his own description "exterminated" our weeds, has chosen Northern Ontario for his future abode; while Kenny, the fisherman's son, who at first reluctantly hoed potatoes, but delightedly made cookies, now strives in the beet fields of Alberta; Togo whom I know by no other name is lost to record, but not to memory; and last, but not least, Susie who not only baked the most delectable of pies but on sunny afternoons willingly helped weed the clover from the lawn with which we now struggle alone and in vain—she is presently considered a jewel beyond price by her Hamilton employer, which fact, frankly, consoles me only a little in my forlorness.

I think also of those who remain in our towns contributing to essential services—of Tom and Hide and Terry and all those whom I cannot name but whose co-operation is sincerely appreciated, as well as those who, from time to time, have figuratively speaking led a caravan in the eastern trek—Eiji and Kazuko, and others too numerous to mention. My thoughts also include those who must, of necessity and choice, retain allegiance to an enemy land and who are but awaiting the opportunity to return to the country which is home in their hearts and to which, rightly or wrongly, they must cling.

In fact, to all those who I know would wish me the Season's Greetings, let me say "A Merry Christmas and a Happy New Year!" The goodwill of the Christmas Season is international and undenominational. Therefore, forgetting our prejudices and pique, let us spread a far-reaching blanket of good wishes across this essentially prosperous and happy country in which we have the good fortune to live, so that the future may more nearly approach that millennium of felicity which is every man's dream.

A MERRY CHRISTMAS AND
A HAPPY NEW YEAR

CLEO BOOTH

A Greeting From A. E. Russell

(Representative for the Commissioner of Japanese Placement, Lethbridge, Alberta)

TO ALL EVACUEES from British Columbia, my staff join me in wishing increasing happiness, improved opportunities for earnings and continued good health in the coming year.

May I also wish the editor of The New Canadian personal happiness for the ensuing year, and continued success in your endeavours to present truthfully to your subscribers, and others, the picture of Nisei resettlement, that all may realize that in our Democracy, a free press which can give its readers all facts and opinions, is a very precious heritage, and the surest guarntee that enlightened thought will respond in an enlightened manner.

INTO THE WEST we look and know no fear;
only the lime-green sky when the sun is gone,
only the wet white fog unrolling along
the tall grey hills.
Now we may grope and peer
through clinging folds of silent clouds and hear
the blotted echo of a [illegible] song
and know there is darkness where the light once shone.
Only the fog and quietude is here.

But if the rafters crack and chimneys sway
the tame ducks scream, the wild things leap and run;
but if these things should happen then I say:
beneath the cedar boughs I meet the sun;
beneath the cedar boughs the sun is mine,
I live in the house of the wind and rain and you are my wine.

—MIYO ISHIWATA

OBSERVATIONS ON RE-ALLOCATION AND RESETTLEMENT

By G. ERNEST TRUEMAN

Placement Officer, Toronto, Ontario.

● Confident that the traditional attitudes towards justice and fair play of the rank and file of Canadians will give Japanese Canadians a chance to work out their own future, the man who has directed relocation in Eastern Canada from its practical beginnings outlines some pitfalls of our own making which must be avoided and offers some concrete advice to ensure our own future. The editor votes this the most important single article he has had the privilege to publish throughout the whole year.

IT IS WITH alacrity that I accept the invitation of the Editor of the New Canadian to write a short article embodying some of my ideas on the vexed question of re-allocating and re-settling those of the Japanese race from the B. C. coast. I should perhaps state first of all that most of my experiences have been with the Canadian-born Japanese. In looking over our files not long ago we found that 80 per cent of the evacuees in Ontario and Quebec were Nisei. Therefore, whatever I say will have them as a background rather than the Japanese Canadians as a whole.

Naturally one's work is colored by his own beliefs and attitudes; as a Canadian in time of war my first allegiance is to the winning of the war. Anyone in Canada who in any way is hostile to this objective I am not for; to anyone indifferent to this ideal I can't feel much cordiality. The war though is being fought to preserve some very definite and precious ideals of life. Race hatred, racial discrimination, intolerance and injustice are against those ideals. I cannot therefore be a party to them. As Wm. Allen White says, "Liberty is the one thing you can't have unless you give it to others". I am convinced that the vast majority of the Nisei, in fact, of all those of Japanese origin in Canada are loyal. I shall never be satisfied therefore until they are treated as Canadian citizens and in accordance with the highest standards of British justice. Whatever rights and privileges any loyal Canadian should have, they should have; while there are voices in the land calling for continued restrictions even "repatriation" or "exile" or whatever the right word may be, I am proud of the fact that an increasing number of Canadians in all parts of the country is demanding that the Japanese Canadians be given a fair deal.

COMPLETELY ABSORBED INTO CANADIAN LIFE

It is because I am convinced that the cards of their pre-evacuation life were stacked against them that I am an enthusiastic believer in the Government plan of geographical dispersal for the Japanese Canadians. It is almost inevitable that a minority group living together as a "colony" should sooner or later provoke the animosity of the others in the community. Let us grant that no blame attaches to any particular person or group in that practically all those of the Japanese race in Canada lived on the West Coast, 80 per cent in Vancouver or its environs. The fact is that fears and animosities arose which in turn gave place to various restrictions and limitations which to the sufferers made pride in Canadian citizenship impossible. What decades of agitation failed to do military necessity accomplished overnight so to speak. While in one sense and a very real sense evacuation was a tragedy of the first water now that it has been accomplished I see in it a real opportunity for the solution of the Japanese Canadian problem. If the evacuees can now find it in their hearts to give approval to this "scattering" idea and find new homes in the provinces East of the Rockies it will not be many years until they are all completely absorbed into Canadian life.

Already a fine start has been made. Some time ago a mature evacuee now living in Montreal told me that when the evacuation order took place and he had to leave his business, his home, his friends and associations behind him he thought it the "greatest tragedy of his life. "But now" he added "I look on it as the greatest blessing in my life; for, for the first time I am living as a normal Canadian in a normal Canadian community". It is this lure of normal lives in normal Canadian communities which I hope will catch the imagination of more and more of the Japanese in Canada as the days go by.

It is futile to deny that the way to this desired end will be difficult. Racial animosities, bad enough at any time, have been accentuated by the war. So far the majority of the positions open in the East for Nisei boys are labor jobs; for Nisei girls, domestic jobs. Frequently the plan of an employer to give a Nisei a proper job is frustrated by the refusal of the employees to accept him as a comrade. Government controlled dockyards and munition plants are still closed. In spite of all this, however, it is really amazing to note the large and ever increasing number of men and women who are in positions of their choice. Many of them have achieved economic independence and are already earning much more than they ever earned in pre-evacuation days. I should perhaps add that in Ontario and Quebec we have not had and do not now have a single relocee on relief.

NATURALLY as the numbers of evacuees coming to the Eastern part of the country have grown into hundreds certain problems and concerns relating to resettlement have come to the fore. The first one to bother us was the tendency on the part of both men and women to leave their jobs too soon. The result was a trail of disgruntled employers all over the country. To quite an extent the freezing orders of Selective Service have stepped in to remedy the situation. It should be thoroughly recognized by all, however, that the employer is the key man in matters of resettlement. Please him and he recommends Nisei to his friends; displease him and the reverse takes place.

Comparable to leaving the job too soon is the matter of absenteeism. The prevalence of this tendency causes us real concern. The Manager of a Hamilton company employing eleven men called me up not so very long ago to complain that on the average not more than 50 percent or 60 percent of his employees were present on the same day. Just a week ago two other employers telephoned to make a similar complaint. The work record of one of the Nisei concerned showed the following number of days worked during the previous six weeks: 4, 5, 0, 4, 3, 0. The other Company employing six men reported that during the last thirty days they had been absent in order the following number of days, 9, 13, 12½, 12, 4, and 4. Another man, a skilled carpenter, with a job awaiting him has not worked at all for ten weeks, his only excuse being that he does not like his employer. The result is that there is a growing body of adverse opinion developing which unless halted will soon discourage other employers from taking anyone of Japanese birth onto their staffs.

CROWDING INTO CITIES CAUSING REAL CONCERN

Another matter giving our office real concern is the tendency on the part of practically everybody to crowd into the large cities. Nothing is clearer than that congestion in the big cities is the very thing that should be avoided. If we are simply to transfer the problems of British Columbia to Ontario the sufferings incident to evacuation would come to have no meaning.

The fact remains that save in a very few exceptions all of the Nisei in the Eastern provinces are insistent on getting opportunities to live either in Montreal, Toronto or Hamilton.

My own feeling is that the small town dweller nowadays has the best end of the bargain: practically all the advantages are his. My hope is that many hundreds of Nisei and their parents will gladly accept relocation in country areas, on the farms, in the villages and in the smaller towns and cities. There they would have a chance to grow up with the place; they would make their own position in the community even as did one Japanese family well known in Ontario who nearly forty years ago settled on a farm not far from Toronto. Now he is the most respected person in the community, known far and wide as an honest successful and loyal citizen, a member of the School Board, a member of the Church Session and held in high esteem by all. Unless a pioneering spirit of this sort can be found on the part of many, our hope of carrying out the Government plan of geographical dispersal will be difficult to realize.

FROM WHATEVER angle we view the problem of Eastern Canadian placements the main obstacle in the way of success is race prejudice. In various ways important efforts are being made to combat it. Citizens Committees on Japanese Resettlement have now been organized in most of the larger centres of Nisei population. Most of these Committees are directing their efforts to three ends—the securing of more and better jobs, the securing of better places to live and the securing of more adequate social and recreational opportunities. Recently the National Interchurch Advisory Committee wrote the Department of Justice requesting that permits for the purchase of houses for residential purposes be more readily given. It is encouraging to be able to report that all the Government supported Universities in Ontario have reversed their last year's stand and are now admitting Nisei on the basis of their character and academic qualifications alone. Generally speaking the Press is much more favorable than it was a year ago. Of recent months some very fair and discerning articles have appeared. The first license for a Nisei to rent a farm has just been issued; Nisei students are now being admitted to the Dominion and Provincial War Emergency Training classes. Everything points to a time when most of the present restrictions will give way to a much more liberal attitude all round.

SUCCESS OR FAILURE DEPENDS ON EVACUEES

When everything is said and done, however, it is only fair to admit that the success or failure of any resettlement scheme will depend on the evacuees themselves. They are the chief actors in the play; the response begotten among the people among whom they come into contact in the long run depends on how they conduct themselves. Out of my experience with them I would say there are three or four things all Canadian Japanese in the East should bear in mind. They should first of all make up their minds to be good employees irrespective of the nature of the work they find themselves doing; if it is a lowly task, avoiding all self pity, they should strive to dignify the work by the high quality of the service rendered. Every pleased employer is a champion for the cause. They should too strive to be patient. It takes time to turn a latent hostility into an aggressive good will. War time is no time to insist on the achievement of personal ambitions. The main thing is to be able to find some niche where one's two hands can make a definite contribution to the Nation's production total. A Nation's gratitude should prove to be a sufficient recompense for postponed ambition. It goes without saying that all evacuees who have resolved to link their destiny with that of Canada should do all in their power to become good Canadians in every sense of the term. They should make English their primary language; they should plan to know an increasing number of other Canadians and to adopt the Canadian point of view on moral and international matters.

There is room in the East and a good livelihood to be found for many hundreds more if a proper placement policy is followed and the relocees are willing to endure some passing hardship for the sake of a worthwhile goal. Those who come, though, must prove themselves worthy of respect. If they do they should have nothing to fear. I feel confident that the traditional attitude towards justice and fair play on the part of the rank and file of Canadian people can be relied upon to ensure for them all the chance in life they desire.

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4607 Ave. Papineau St., Montreal, P.Q.

玉城金 [illegible]
MASUE TAMASHIRO
Box 216, Coaldale, Alberta.

平素の無音を謝し皆様の御多幸を祈る
茶木太三郎
T. CHAKI
c-o Mr. A. H. Hamm,
Picture Butte, Alberta.

佐藤關一 家族同 [illegible]

田尻元藏
P. O. Box 88, Raymond, Alta.
MR. & MRS. M. TAJIRI
c-o Mr. D. Will, Welling, Alta.

仙田嘉市
KAICHI SENDA
c-o Mr. J. Green,
R. R. No. 1, Nobleford, Alta.

喪中につき賀詞缺禮
佐藤信夫
STEPHEN N. SATO
331 Sargent Ave., Winnipeg, Man.

喪中につき年賀缺禮
山岡 [illegible] 同 リチャード・弘子

一九四三年の新春に際し [illegible]
一月元日 酒井 [illegible]
Slocan, B. C.

Sketch from a GHOST TOWN

By JOHN KATO

I AM PULLING OUT of Slocan at last. I am thinking hard of the future, of my new life in the East with its promises of new impressions, new faces, and a train of new exciting adventures.

It's funny how we get used to a place until what was once new and strange changes into something familiar and dear ....

The two birch trees by the lake are turning yellow and beginning to drop their leaves. The silent mountains beyond are streaked with yellow too, and beneath the mountains, the cold, impassive surface of the lake lies as if in sleep. It will soon be dark and lights will begin to shine through the lonesome trees where the houses are. As darkness settles slowly over the valley, each familiar object will fade into a shadow ....

It was just about this time last year that I came into this valley with a company of carpenters. I was pleased with the beauty of the scene that greeted me, and duly impressed by the big shots who were having a grand time, registering the evacuees, ordering people about, and looking very, very important.

During the day I built houses for the arriving evacuees. And my evenings, I spent around a bonfire with a group of company-hungry youths, talking, and laughing, and whiling away the time. I was dissatisfied, and saddened by the thought of the futile life I was leading.

I don't know why I couldn't seem to make friends. They thought I was "Stuck-up" when all the time I was trying hard to mix with them, and joke with them, and be like one of them—always, it seemed, without success. I was lonesome; and often, disgusted with myself, I wandered off alone, unable to satisfy that longing within me for understanding and companionship. Then Lucy came.

I need only close my eyes and I can picture her vividly .... Her head cocked mischievously, her brown eyes laughing, and her young body tense and eager with life. Or, her eyes turned soft and dreamy, thinking and wondering about the hundred tiny incidents in everyday life that eternally interested and puzzled her. Thoughtful or gay, Lucy was intensely alive at all times and driven by a passionate curiosity. It isn't enough to say that she was good-looking, or that she had an attractive personality; she had something else, that mysterious added quality which drove boys crazy, and which made me realize from the moment I met her that I, too, could love her to distraction.

As I got to know Lucy, I saw her more often, and each time I saw her I was falling more in love with her. I read eager welcome in her eyes, and the way her face lighted up when she saw me told me more clearly than words that she liked me too. When I talked to her I left this earth behind me, and when she talked to me she made me feel as though I were the only person in the whole world that mattered, and mine the only ears meant to share the poetry of her imagination. She made me deliriously happy, and often, during the day, I remembered the thrill of her nearness and burst out singing.

Extreme happiness cannot last, and mine came to an end too soon. It was inevitable that others besides me should feel Lucy's attraction. Handsome, self-confident Freddie began to rush Lucy and Shig, the ball player. Lucy was flattered by all this attention. It was a pleasant new experience to her, and I could not get angry though it hurt me to see how sincerely she was enjoying it.

I don't think Lucy was conscious of it herself when she encouraged and welcomed the attention of all her admirers. As she listened wide-eyed with interest to their conversation, there were times that I thought she preferred Freddie, but the next moment she would be equally nice to Shig. And, whenever she found me unusually quiet, she always tried to tease me back, too, into laughter and good humor. Happy as she was, she could never have guessed the uncertainty and jealousy that I was stifling within me. She could never have dreamed that I would be driven into the night by sleepless hours, only to stand a while shivering in the darkness outside Lucy's home. My days began to drag, my hours made me moody, and I was haunted by the thought that Lucy did not love me. Till I could stand it no longer ....

One cold December night on the way home from a dance I confessed my love to Lucy. I told her that I was crazy about her, and asked her to marry me. Lucy stood in silence for a long while, staring down at the cold, white ground. Then looking at me with her bewildered eyes, she said quietly, "I didn't know you felt like this," ... regretfully ..., almost as if she didn't want me to feel the way I did. I knew I was being foolish, but something made me ask her if she loved me, and I pressed for an answer. She murmured only that she didn't know. She didn't know, but I knew. It was clear as day. She didn't love me. If she loved me, surely she would know. We continued to walk in silence, but at each step I took, a voice inside me was crying, Lucy, I love you ... why did you make me love you .... if you didn't love me ... why did you string me along? ....

THE BARE UPPER branches of the two birch trees were flung carefree against the pale skies. The world was happy and trembling on the threshold of another new day, while I in bed remembered Lucy and last night. I was glad because the memory was not nearly as painful as I thought it would be. It even struck me as being funny, till I tried to laugh and couldn't. Nice to be able to laugh like Lucy, I thought .... but no use thinking about her .... no sense in getting hurt more ....

I made up my mind to forget about Lucy. I reasoned that there must be a limit to the emotion I could feel, and stronger the emotion the shorter-lived it must be, that, though my feeling for Lucy now seemed unsurmountable, life was largely a matter of making adjustments in the face of the unsurmountable. Even if I didn't want to, I would get over it in time.

All this time in our Japanese settlement, life was going on vigorously, only faintly hearing the distant rumble of guns. Houses for the evacuees were finished. Work was rushed on the hospital and school. Schooldays began again for the evacuee children after their long holiday. There were constant quarrels, bickerings, and complaints in this tiny world, but gradually, as disorder subsided, our lives began to settle into a routine.

And, as the novelty of ghost-town life wore off, young people became restless and began to move East. The few friends I had made left me now. My brother Jim, whom I always depended on in time of trouble, wondered what was holding me in this valley, preventing me from joining him in the East. If I had known what was going to happen, I would have gone East too, at that time.

The snows melted and patches of green reappeared on the bare trees and the mountain sides. As the whole world began to breathe again and break into a joyous song, I was walking once more on the soft, brown earth with Lucy.

She had got over her first self-consciousness and was friendly again. And I noticed that she was being careful not to make me jealous.

In late Spring, Lucy got a job as a school-teacher. She was always busy, throwing herself eagerly into all the activities that went on—baseball, hikes, concerts, tennis, and dances. And each Saturday night, I found myself spending the evening at Lucy's home.

I continued to see Lucy as the green of the trees and mountains grew darker and richer, and the days became hotter.

I saw Lucy oftener and I noticed that she was beginning to lose interest in other boys.

One sultry summer night, when all the world was feeling romantic I kissed Lucy and felt a thrill of joy and triumph as she clung to me for a moment.

I saw Lucy almost every day. We swam, played tennis, and went to the shows and dances. People began to gossip about us. But Lucy was too happy to bother about a thing like that. And I was determined to have my fun too.

Summer waned, and once again autumn leaves were falling. The falling leaves brought back to me with a new sense of sadness the utter futility of my life. I was getting nowhere, and a whole year had gone like that already. I was only seeking temporary forgetfulness in Lucy's company, and in the thoughtless pursuit of fun. Yet my life might have gone on indefinitely like this if I did not receive that letter from my brother.

It was a short angry letter that began with a profanity. Jim demanded what was my big idea, being stuck in this hole because of b---. An eastern university was admitting a limited number of Japanese this term, and if I didn't come East immediately, he would stop giving a damn what happened to me.

Jim was right. He was always right, and I couldn't let him down now.

I thought of Lucy and wondered if she would miss me. She must miss me a little, I thought. She was young, and so impulsive—she might even believe herself in love with me .... The thought made me smile.

The two weeks I had in which to make preparations passed swiftly. I was rushed with packing, making arrangements, and saying good-byes. I could not find the time for all the invitations I received. During my preparation I did not see Lucy. Once or twice when I happened to meet her on the street, I noticed that she was oddly cold towards me. But I was too busy at the time to think much about it.

It was my last Saturday evening in Slocan—my last Saturday evening that I had reserved to spend with Lucy. I dressed carefully, and as I walked through the gathering dusk of the early autumn evening, I looked fondly at the silent mountains, the quiet lake and the gently-swaying, lonesome trees. I would soon be looking on this scene for the last time. The thought brought in its wake memories of the past year. I should always remember this valley, I thought, as a place where Lucy's life and mine came together, and paused for a moment. How madly I had loved her. Now after the storm all was peaceful again. It was a little regrettable—but that was life.

Lucy was not at home when I arrived, and Lucy's mother opened the door to me. She explained apologetically that Lucy was visiting New Denver for two weeks. Visiting New Denver for two weeks? When Lucy knew I was going away on Monday. It was disappointing but it couldn't be helped.

I left Lucy's home almost immediately, and started to walk back slowly. And in my mind I was saying to an imaginary Lucy, 'so that's the way you feel about it' ....

Suddenly I heard pattering footsteps behind me, and there was Lucy's little sister, panting and smiling shyly, holding a note in her tiny outstretched hand. So Lucy had left me a note? Smiling back at my little messenger, I took the note and opened it.

In Lucy's sprawling handwriting, it said:

"I couldn't bear seeing you go away .... if you didn't mean it why did you string me along?" ....

Community Association Formed in Greenwood

GREENWOOD.—Dr. George A. Ishiwara, well-known Nisei dentist, has been elected vice-president of the recently-formed Greenwood Community Association, which embraces the entire community and is directed by a council including delegates from the City Council, Board of Trade, Women's Institute, Red Cross, church and school groups, and Japanese Associations.

Mayor W. E. "Ted" McArthur has been returned to his post for another term in recent municipal elections, defeating Dr. J. N. Burnett. Aldermen elect were Ola Lofstad, Jerome MacDonnell, G. A. Bryan, Robert Forshaw, Marian L. Rendell and G. A. Hartley.

A large attendance gave enthusiastic applause to a Christmas Concert presented December 9 and 10 by the Greenwood C. G. I. T. Musical, dance and drama numbers comprised the first part of the program, while a motion picture and songs in Japanese rounded out an enjoyable program.

ADACHI—ADACHI

TABER, Alta.—A quiet wedding took place at the Taber United Church, when Fumiko, second daughter of Mr. and Mrs. Asa Adachi of Diamond City, became the bride of Mr. Chiuto Adachi, second son of Mr. and Mrs. Chika Adachi of Taber, Alta., on November 3. Rev. R. B. Tillman of Taber performed the ceremony. The young couple are residing in Taber.

"THANKS" SAYS SAN

The New Denver Sanitorium Staff gratefully acknowledge donations from Tashme and Lemon Creek to the Patients' Christmas Cheer Fund. A donation of $25.00 with best wishes unexpectedly arrived from the Tashme Shinwa Kai and Tashme Youth Organization and a gift of $21.00 came from the Hakku Kai in Lemon Creek.

A good Christmas seems to be assured for the San patients with plans for a concert by the members of the staff getting under way and a sumptuous dinner promised by the kitchen staff.

L. C. Ladies Donate Posies

SLOCAN.—A beautiful bouquet of artificial flowers made by the ladies of Lemon Creek was presented to the Slocan Community Hospital by Mr. Watanabe, representative of the L. C. Japanese Committee. Sincere thanks are extended by the hospital for the gift.

The Lemon Creek ladies also presented sprays of exquisitely fashioned artificial flowers to the patients of the New Denver Sanitorium. Thank you, ladies.

MONTREAL, P.Q.—Mrs. P. S. C. Powles, wife of the Rev. Canon Powles and former missionary to Japan, who is well-known as an active welfare worker and a member of the Nisei Sponsoring Committee, has been discharged for the Montreal General Hospital following a serious illness. She is well on her way to recovery, though still confined to bed.

Kaslo School Concert Delights Proud Parents

KASLO, B. C.—Proud parents, curious brothers and sisters and many local hakujin friends jampacked the Kaslo Drill Hall Friday, Dec. 17 when Kootenay Lake School (Local Commission sponsored public school for evacuee children) held its bumper Christmas Concert.

The well-staged, well-received show was the climax of over a month of feverish preparation on the part of the Nisei teachers and their charges. George Oikawa, president of the KLS Student Council, made the opening remarks and with the assistance of principal Miss Molly Fujita, m.c.-ed the program capably.

Highlights of the two-and-a-half-hour concert were the wildly-acclaimed Grade V boys' Indian Pow Wow, Grade I's Ten Little Nigger Boys, the Grade V and VI boys' Pyramids (obviously the product of P. E. Teacher Teiso Uyeno in which the wavering top man brought down the house), the Grade VIII play, the girls Glee Club and the finale, Grade VI's Christmas Pageant.

LATHAM AGAIN MAYOR

Mayor E. H. Latham scored a resounding victory in mayoralty elections here last week, being returned to his office for the second year by a four-to-one majority.

BLESSED EVENT

MONTREAL.—Born, to Mr. and Mrs. Vernon Shimotakahara, (nee Ruth Nishino) a baby boy, Tuesday, December 21, at Montreal.

"PICTURE UNFOLDS"

(Continued from Page 18)

away from the community of their own will be those of continuous adjustments to the changing circumstances. There is no reason to believe that we will fail to do so; given time and opportunities, we should one day find evacuees scattered in small numbers throughout the various provinces in a life of useful community participation.

It is not a problem of our relocees alone, because much will depend on the attitude of the people who have received them. It will also be a test of principle for which this country has gone to war. For, if democracy must survive it surely must survive in a country which has sent its valiant sons lest it should die elsewhere in the world.

COUPLE WANTED

● Mr. and Mrs. S. Muraki, who have been in the employ of Mrs. J. E. Day, 62 Elm Avenue, Toronto, are now returning to their own line of work in that city, and they would recommend the home of Mr. and Mrs. Day to any couple in the Interior Towns who are looking for employment in Toronto.

● At the request of many of our Japanese patrons in Toronto, we are pleased to announce that we have secured a limited amount of soy bean sauce. It is priced at $1.00 per large 32-ounce bottle.

EPICURE GRILL
433 Yonge St. Toronto.
(Opposite Eaton's-College)
"Bring your friends and enjoy Our Chinese Dishes."

May your Christmas be Happy and 1944
Bright and Prosperous
T. Maikawa Stores
前川商店
3?? Powell St. Vancouver, B. C.
(Operated by the Custodian under control of P. S. Ross & Sons)

ニューカナデアン

在加日本人の爲の獨立不偏の週刊紙

購讀料 一部十仙 前金 一ヶ月四十仙 六ヶ月二弗 一ヶ年四弗

編輯兼發行者 梅月高市

日本文編輯主任 森田[illegible]

社員 前川[illegible]

同 池野[illegible]

【社説】

改變を促がす記念日

現實的なるクリマススを迎へよ

[illegible]否みではないが、正直に考へると、通例守られつつあるクリスマス祝賀の方法は、何となく非現實的であるやうに感ぜざるを得ない。心に眞の喜悦がないのに「クリスマスお目出度う」を言つたり、平和でないのに「地には平和、人には恵み」を歌つたり、何だか自己催眠か相互瞞着かをやつてゐるやうで堪らない。現下の如き世界の状態に於ては、一層その感じを強くせざるを得ない。

事實上考へれば、最初のクリスマスは、天使の歌や[illegible]の音信ばかりではなかつた。それはたゞその半面であつた。基督の降誕は、地上の生活とその様式に、未だ曾てなかつた大動亂を起したのであつた。[illegible]

[illegible]の魂も沒をしたび嘱ぐが、剣を求める慾望が起り、社會の人々がその人[illegible]經濟的、又は國際的不公平[illegible]て不安を感じ、「神國を來らせ給へ」との祈りと、十字架上に[illegible]されて捧げるやうにならないならば、また、現實の組合、政治及び宗教組織が[illegible]の建設の爲めに公平なる世界秩序[illegible]大衝動を受けて、諸人が一致協力し[illegible]ための誠意を起すに至らないならば、その戰の意義は作そなきものであると言はねばならない。言ふまでもなく、基督降誕の目的は戰亂ではなくて、全人類の救ひである。然し現實の世界と、その僞の組織や、習慣や思想や生活様式が[illegible]の爲めに蹂されてゐるが故に、病人を救ふ醫師の手術の如くに、——のである。

これに對する實際的應答の如何によつて、人類の運命は決定するであらうか。

[illegible]の人々の多くは彼を斥けた。彼の生命の開拓者を殺さんとした。本年のクリスマスに於ても世の人々は同様の態度を以て[illegible]主を否定するか、或は眞劍に彼を迎へて生命の日光で彼の理想を實現せんとするであらうか。[illegible]

[illegible]の救ひを全うする爲に、新たなる時代を待望するのである。[illegible]そこに本架の意義がある。故に我らは彼と共に[illegible]新たに生きる[illegible]を全く神に献げなければならない。自己の自由や喜樂をも犠牲にせねばならないのである。

[illegible]への中からはつきりと浮いて來る[illegible]移動前の日本人社會に於て人々が口やかましく言つてゐた「第二世の時代」なるものが遂に事實となつて現はれて來たといふことだ。

一九三八、九年頃の頃から叫ばれて進む時代に於て此の「二世の時代」なる言葉は新聞記事や過去の演説會に於ける好題目であつたが、又賢明なる一世も斯る時代を將來らさなければならぬと内心では然う思ひながらも[illegible]

[illegible]せしめよ、頑張る有様だつたのが、移動が吾々の上に降りかかつて來ると共に遂に到來したものと言ふべきである。それはいふものゝ如くである。

よきクリスマスと新年を

日本人轉住局長 ジオージ・コリンス

私がビー・シー・セキュリティー・コミッションの仕事をするやうになつてから一ヶ年たつた。此の一ヶ年は色々な事で纏つた事があり、私にとつては良き經驗の年であつた。私は、沿岸の防衛地帯からの移動者が現在居住してゐるビー・シー州内の各地及び西は太平洋沿岸から東はケベック州に至るまでのあらゆる州を訪問した。

[illegible]ビー・シー州内のインテリアタウンに[illegible]ロッキー以東に居住して[illegible]

[illegible]の如き人々が居住してゐるところでは如何なるグループとも[illegible]多くの困難に遭遇しながら[illegible]來た。[illegible]あらゆる日本人が[illegible]私の職責として[illegible]

[illegible]カナダに居住する日系人の一般が政府勞働大臣及び其の當局に[illegible]

[illegible]に最善の努力を払つて來てゐる。戰爭のために世界が[illegible]を通じて不安なる狀態にあることが一日も早く除かれるやうに衷心から希ふと共に、カナダにある日本人諸氏がすべて幸福なクリスマスを迎へ、新しき年に於て大いなる進展をとげられるやうに心から祈るものである。

されるやう、[illegible]諸々は心から願ふものである。

同時にニューカナデアンの同人諸君が來る年に於ても幸福にして二世の再定住の仕様その他あらゆる實際を讀者諸氏に傳へる努力が一段と成功するやうに念願し、わがデモクラシー國に於ける言論の自由により讀者に有らゆる事實を意見とを知らせることは新聞として重要なる生命機能であつて、夫れを通して人々の心を明るくし、健康なる保證であることを認めて感謝するものである。

アルバータ州代表 エー・ラツセル

[illegible]カナダに居住する日系人の一般が[illegible]

[illegible]ビー・シー州からアルバータ州に移住してゐる日系人一同が新しき年に於て生活を良くする一層の機會を増し、愈々健康を増進するやうに祈願するものである。

遂に到來せる「二世の時代」

有りッたけの勇氣を振つて建設へ

（清水生）

今年最後の社説を書かねばならつた原稿のことなど有りとあらゆるものが、——いつもの如く締切までに仕上げるものがゴッチャになつて神經纖維の頭をもつれさせてしまふうちにも、ニュース、見出し、印象、何うにか始末をつけなければならぬのだが、斯うしたゴックがへす[illegible]さては掃除できなかつた[illegible]

[illegible]持つてゐる。どちらかといへば保守的で、將來に對する光明乃至は其の豫示をさへつかみ得ないでゐる者の間に於て特に然りである。

しかしながらロッキーの東なるわが青年男女の數が次第に増し新しい第二のパイオニアの役割を果しつつあるところに於ては二世の時代なるものは生きた事實となりつつある。カナダの教育を受けカナダの生活様式に留意しカナダ精神を把持するところの彼等二世の指導こそは、パーパー・パー[illegible]と共に崩壞した時代のそれに比して[illegible]彼等の新しき時代は一段と光明に輝き幸福なるものであるか否かを決定するところのものであるだらう。

而して今日までのところでは、彼等二世は新[illegible]地開拓によつて指導者としての價値を遺憾なく發揮し素晴なる進展を見せてゐる。

心構へを明確に

梅月高市

カスロー・レター

『とても立派でしたわね、ほんとによく出來ましたよ、英語はかうだから、よくは解らないところもあつたけれど……』カスローのクートネーレーキ・スクールのクリスマス・コンサートを觀て歸りの親たちの言葉であります。

「學藝會」や「演藝會」で子供たちが、父兄にもよく解る日本語で懐かしいダンス等のタレントを見せてくれるのに[illegible]喜ぶ話を讀してゐた親達も、いまや自分たちにはほとんどうにもよく解りにくい事ではあつても、子供たちが學校で教はつてゐることを否應なしに理解しようとつとめなければならぬ時が來てゐるのです。子に引かされて、子供の生活に何でもかでもなずさなければならぬ時代であります。

親たちが其の貴い經驗を通して子供らを指導し彼等の進歩を助けてやらなければならぬのは勿論にしてやらなければならぬのは勿論であります。それと同時に親たちも、伸びる子供について彼等と共に成長する氣持、子供中心の生活思想と態度、——これを持ちこれを實行することによつて、いまの私たちは問題解決の方向を得て居るのであります。

[illegible]等は健全なる新生活の土台を築くたのである。それはいへ仕事は漸くその手をつけられたばかりである。一九四四年の新しき年及び其の後に來るべき年々に於て、一四×二八のコミッション・シャックではなく、力を眞に充ちた永續する建物を[illegible]てるべく彼等の心に[illegible]しく描いてゐる將來の建設の爲に、彼等は凡ゆる力と才能を熱意と努力を以て[illegible]而して有りッたけの勇氣を奮ふらうて努力しなければならぬのだ。

移動と共に一切の生活を整理して[illegible]て來ても再出發するのだとて[illegible]去の日記をさへ一思ひに焼いて捨てゝ出直しを圖つた人さへあります。それほどまでの決意は持たなかつたにしても、多くの人々は、あらゆる意味に於ての新生活を始まれてゐるわけであります。

從來「日本人社會」的な仕組みから振り離れて、移動は期せずして見られなかつたもの、カナダに生れカナダに生活する子供を中心にして生活して來た人たちが、移動の數家をへ[illegible]に精神的に、經濟的に多くしてこれを乗り越え、ごく短い期間に於いて生活を建直し得てゐるのを見るとき、この人たちにとつては移動とは本當に興味ぶかいことでありますます。[illegible]の前も後も、少くとも生活の心構へに於いては特に變るところはないのであり、寧ろ、全きカナダ市民として生活する一層の機會を與へられるものであるとも言へるる人さへあります。

カナダに於いて生活する人々のハッキリした心構へ、或はするかの態度たる態度の表明を——それは多くの人々にとつては何にきまつてゐる事でもあり實行されてゐるでせう——將來の事であります——今日は未だ要求される日がカナダにおいても遅かれ早かれ來るでありませう。

一大變化に臨むからには私らも大膽的に、積極的でなくてはいけません。未だ大義の日本人の新しい生活が半世紀や一世紀で達成されるなど考へるのは短氣にすぎます。主なる作を超えるべき展望の場所を選んでゐた。もつと廣々とした處を選ぶべきだつた。思う事で新しき土地に、もう一度深く鍬を打込みませう。

モントリオルからビーシーの奥地まで

カナダは廣い──各地で働く人々からの元氣なたより

（モントリオル通信）一年半にわたる道路キャンプ生活をすてゝ去る九月半ばにモントリオルに來た。來る途中オンタリオ州南部の日本人移住地の方々を廻つて來たが、此の方面の農地、果樹園は廣々としたもので町も近くに散在して居るので有望の如く見えた。ハミルトンでも友人に會ひ、トロントでは道路キャンプからでツシルー農園にやつて來た舊知の人々と會ふ事が出來たが一同はすこぶる元氣で日本人の働きぶりを發揮し、キャンプに居る時とはまるで違つた活氣が見られる。それは何事につけても自由で滿足な生活が出來るからだと思ふ。目的地モントリオルに來て圓のところで甚だしく様子が變つてゐるのを見出したが何だか外國にでも來た感じだ。雜多な人種が色々な言葉を使つてゐる日本人も支那人も見分けがつかぬ様子だ。仕事口は心配ないが問題は住居である。仕事は大体に於て樂でビーシーに於けるやり方と比べたらイージーなもの、オヴアータイム働きもあつて多忙だが、當地ではフランス人が割合に安く働くので好い條件で働くには技術をもつてゐる必要がある（月光賀雄）

○

（トロント通信）私は去る六月に子女教育のためオンタリオ州に移住して來たが、ビーシー州以外に再轉住した第二世と歸化人は他のカナダ人と同等に待遇されてゐると思つてゐたのに、まだ／＼此所まで行つて居らず、酒類購入等に關して依然として「敵國人」なみに扱はれてゐる事實もある。又現在日本人の殆どが勞働のみで商業方面に向つて發展する好機の得られないことも定住を成功させる上の一つの物足らなさである。しかし一つ愉快なことは戰爭開始と共に當市に移住した門永宗吉氏が戰爭開始以來只一人の日本人として新しく營業權（プレス店）を獲得した事である。兎に角政府の方策に從つて再轉住した日系市民は完全なる市民權（政治的にも經濟的にも）を獲得して、各自の望むビズネスも出來るやうにしなければ戰後に於ける不安が解消できぬと思ふ。（大西乙吉）

○

（オンタリオ州ドライデン通信）移動二年目のマニトバ州のシュガービート仕事も無事に濟み吾々は此の冬季間當ドライデンのパルプミルにて働くことになり十二月一日に此所にやつて來た。このドライデンの町はウイニペッグ市よりオンタリオ州のフオートウイリアム市に行く恰度中間あたりで活動寫眞館、病院、ホテル、大小の商店が軒を並べてゐて何だかビーシーの町へ行つたやうな氣がする。ビーアパーラーに入つても婦人を見かけるしマニトバ平原の町とは全然趣きが違ふ。湖畔だから夏ともなれば風景もよからうと思ふが今分では大した寒さでもなく雪は積つてゐる。目下日本人就働者は全部で七名、何れもマニトバ州から移つたもので僕等の部三十一キャンプには須藤東治郎、佐々木實、伊藤巡作、西村弘の四名、他のキャンプには長森氏と息子三人である。當會社の食料は大變よくて賃金の方も月給七十五弗に五弗のボーナス付き、三ケ月仕事を繼續すればウイニペッグよりの往復の旅費は全部會社持ちといふ事になつてゐてマニトバのよりも好いやうに思ふ。（西村弘）

○

（オンタリオ州ゼラルドトン通信）マニトバ州のビーツ農地から當地のソーミルに來て働いてゐる人は三十五名に達して居るがミルのマネージャーの厚意で日本人のために新しい家が建築されて各地から就働者の妻子も呼寄せられてゐるミルは十一月末に大擴張して十二月六日から再運轉、目下晝夜兼行で一同寒氣を戰ひながら活動してゐる。寒さも思つた程でもなく見渡す限りの銀世界に月の照る夜の光景はまた格別なものである。就働者中の最年長者兒玉末吉氏は山でログ積みの仕事中腰をいためて養生中一應マニトバ州アーノッドの妻子の許へ歸られた。一同は同氏が一日も早く全快して再び就働されるやう祈つてゐる（福田生）

○

（アルバータ州スレーヴレーキ通信）若きは十七、八歳より六十四五歳のものまで七十三名の日本人が初めて就働を開始してゐること サスカルム製材所の所在地はビーシー州プリンスジオージの眞東に當りレスブリッヂ市より五百餘哩の北方、風はないのでレーキランド方面よりも寧ろ暖かいくらゐ。レーキは長さ八十餘哩、幅十四、五哩で二呎大のホワイトフイッシュが群をなしてゐる。吾々は往復の旅費付にて四月上旬までは作業を保證されてゐるので冬季間に二萬弗以上の收入は得るわけで一同眞剣に働いてゐる。落膽無用、前途の光明を見つめて再建設への努力、子孫のために、思へば愉快である。（平澤生）

○

（ビーシー州タッペン通信）當地方で中村長助氏が經營してゐるソーミルと伐木キャンプは沿岸のに比ぶれば御話にならない小さなものではあるが、しかし日本人約二十人、白人十人約十人、合計三十人で山でミルを廻し一日に四、五百本のタイを切り汽車に積んで仕舞ひ、月に一萬本、一ケ年約十萬本のタイ、數十萬呎のサイドランバー、二、三千コードのスラブを出すとなるとインテリアのミルでしては一人前らしい。ミルの方は元テレグラフ・コーヴにゐた小川幸之進氏、山の方は元晩香坡でガーデナーをしてゐた安齋達治氏が夫々主任となつて萬事を切り廻し就働者一同も努力してゐるので大いに成績があがつてゐる。冬季の厳寒にはミルの運轉は出來ぬので全員が山の方に廻つて働いてゐるがミルの傍かに小農もやり牛二十頭に豚五十頭ほども飼つてゐる。

○

（プリンストン通信）此の第五キャンプの人數は目下五十名であるが昨年八月以來附近のキャンプよりキャンプに移轉につぐ移轉を既に六回も重ね只今は昨冬居住せしフライデークリーキに於て冬季をすごしてゐる。キャンプの設備や娛樂機關も不完全にして殺風景な狀態なるも廣漠たるキャンプ生活に慣れし若い餘り苦痛をも感ぜずとも角も親密融和の大家族的家庭氣の下に明朗なる生活を續けて居る。現在のフオーマンであるマーランド氏は理解深き老練闊達なるゼントルマンであり、吾々は皆よき家長を得し心地にて一同喜んで働いてゐる。

信州はだん／＼厚くなる

▽=眞價が判り事實を知るに及んで

オンタリオ州シーダースプリング　穗井田隆造

沿岸の日本人移動當初から多數の先覺者はアルバータ、マニトバ兩州荒地に移住せられて新天地の開拓と將來への向上に向つて涙ぐましき努力を續けられてゐることをニューカナデアンを通じて知るとき自づから頭の下るのを覺えると共に彼の人達の多幸をオンタリオ州の一地方から祈る次第だ。

移動第一年の昨年の新年を迎へた私は、自分としては何の望みも當へもない路と自暴自棄といふ有様であつたが、その後我が子の將來を考へ大なる決心をもつて此のオンタリオ州シーダースプリングの農地に移住し、千何百エーカーといふ農園と果樹園の中で酷寒の中にあつても每日十時間以上を働きカナダの產業に助力してゐる。

實は私自身もビーシー州を出發する以前には種々なる風聞を耳にし又東部に來て働く事に對して幾な目を以て見られたこともあつたのであるが、實際にこちらに來て生活を續けて見ると、たとへ苦勞は多からうとも、まはりのカナダ人住民は皆な日本人に對して親切であるし、住み心地のよい所である。尤も白人の中には「開戰と共にビーシー州の排日屋や新聞などで日本人の惡口を言ひ、それに日本人總移動といふ始末に、恰かも日本人を野蠻人か何ぞのやうに誤解してゐた」事から無理解な來る日本人ぎらひといふ事がないでもなかつたが、それは眞面に努力する日本人の眞價を知るに及んで漸次やはらぎ、事實を知ると共に段々と親切にしてくれると云ふやうになつたのである。殊に日系第二世はカナダの教育を受けてゐるだけに彼等白人と何等異るところがないのみか寧ろすぐれてさへ見え其の上に極めて眞面目によく働くので信用はだん／＼厚くなるといふ有様であり、一層の自重を希望せざるを得ない。

オンタリオ州に在住する第二世と歸化人は既に選擧權を行使して政治的にも何等の差別的取扱ひは受けぬものであることが實證されたが、たゞ今でも日系人に對しては禁酒令が適用されてゐる。私自身は幸ひにして歸還兵なる故をもつて最近酒類買用を許可された。そこで私は日本人全部に對しても之れを解禁するやう當局者にあたつてゐるので、之れも遠からず光明を見受ける事になるのではないかと思ふ。

當地方（ケント郡）には目下のところ梅津氏夫妻と藤井氏一家と私達の三家族のみで其他は獨身者であるが、私達が色々と努力してゐる結果、新春には更に日本人家族を雇傭したいと言つてゐる。私の子供らも商科、農科それ／＼に通學して居り、過勞するとは云へ精神的にも物質的にもなぐさめられるところが大きいので、更に日本人が此の地方に來住するやう希望するものである。

カズロー青年會の入院患者慰問

（カズロー發）カズロー青年會は當市病院入院患者へクリスマスの贈物をする募金募集のダンス會を催したが大成功で市内各商店其他からの賞品寄附と共に一般の支援を主催者は深謝してゐる。

病院に造花を寄附

（レモンクリーキ通信）當地の婦人方の手になる美事な造花を日本人委員會代表渡邊氏からスローカン及ニューデンヴァーの病院に寄贈した。

グリーンウッドの學藝會

（グリーンウッド通信）十二月九十の兩日當地合同教會主催のシーダーアイター資金調達目的の學藝會が活動寫眞館に於て開催され當くグランドフオークス、ミドウエー其他からも來觀者があり大入滿員、プログラムは唱歌、舞踊、遊戯、ダンス、奏樂のほか映畫の上映もあり主催者も觀客もともに大滿悦の盛況であつた。尚石原英ドクターは同市のコンミユニチーアソシエーション（市會、商業會議所婦人團体、學校、教會等を網羅）の副會長に選ばれた。

ニューデンヴァー佛教會役員

（ニューデンヴァー通信）當地佛教會では次の如く新役員を決定

▲顧問　淺香開教使　山本平三郎▲會長　三輪周三郎▲副會長　小島安吉▲議長　奧許東三郎▲副議長　鶴谷文五▲幹事　濱中增衛▲補佐　高本喜十郎▲會計　江畑石松　奧川文七▲監査役　相島尚備　西崎武三郎　鮎川勝夫▲內勝儀　吉岡勝太郎　森伽助　岡田三郎　大橋满太郎　向井音松

結婚

アルバータ州テーバー星守忠三氏とデーアモンドシテーの星直蔵氏二女フミ子孃は十一月二日結婚

御禮廣告

在住中は皆様より一方ならぬ御厚情を蒙り今回モントリオル市へ移動出發に際しては御多忙中態々御見送りを添ふし有難く、茲に乍略儀一々御禮申上ぐべき處誌上を以て厚く御禮申上候

十二月十四日

小西彌太郎

在グリンウッド各位

妻　美喜尾（熊本縣）八月十二日ニューデンヴァー病院に於て死亡し五日スローカンに於て葬儀執行致候
右生前故人に御懇篤なる御厚誼を蒙り葬儀に際しては多數御會葬御多忙中多人數の御配慮を賜はり御弔文御香料謝致し一々御禮申上ぐべき處不取敢紙上を以て御禮申上候

十二月十日

夫　吉川正平
親戚　吉川喬太　坂本義　小柳
　　　吉川三太
外友人一同

[…]建と再定住に
積極的努力を捧げつゝある教会

―「東部カナダに於ける印象」― 清水生

教会と再定住

新晩港城青年教会に属した一人の若い二世婦人が、昨年結婚して間もなく夫君と共にオンタリオ州に移動したが、今年の秋、数々の経験を詳細に報告してくれたが、其一節を茲に発表することを許して貰ひたい。

「二月十五日にお?チ市に着きました。最初は、他に日系人は一人もなく寂しく感じました。人々は皆様な顔をして私達を見詰るので気味が悪くなりました。第一の心配は住居を探す事でした。夫は新聞に広告を出し、新聞社から帰る途中で一人の親切な牧師に出合ひました。話して見ると、其人は私達の事を他の牧師から頼まれて、探してゐてくれたのでした。

「土曜日の午後、私達は終日家を探しましたが、どうしても見つかりません。夫もガッカリして失望しだしました。其晩私は先生の説教の一節を思ひ出しました『心配するは罪である』と。そして私は翌日夫に教会へ行くことを勧めて共に礼拝に出席致しました。牧師は親切に今朝に招いて下さいました。そして夜の礼拝後に、私達に住居を提供する人はないかと会衆に訴ねて下さいましたら、早速現在の家が見つかりました。まあどんなに感謝を感じた事は生れて始めてでした。神様の御導きこそだと思ひました。牧師夫妻はトテもよくしてくれますし、私達の借りてゐる家のピーター夫人は、実に立派な熱心なクリスチャンです。」

去る九月、私がこの若い夫婦にお目にかゝつた時には、彼らは幸福で落着いてゐた。移動前には熱心でなかつた夫君もイースターに受洗し、二人共教会員として白人から歓迎されてゐた。

上述の如き経験は、東部に転住した多くの同胞が有してゐる。何処へ行つても彼等は教会の親切に浴し其恩恵を蒙つたのであつた。日系人の移動問題が提起されるや、合同教会本部では（他の教会も同様であつたと信ずるが）日系人に対する態度に関する声明をなし、方針を決定した。其の一節に次の如きものがあつた。

「日系人が今日非常なる変動を受けつゝあるに鑑み、教会は彼等に随伴して、彼等に対する同情を保護し、かつ奉仕することを以てその本分なりと信ず。合同教会は、之を実行する事によつて、険悪なる攻撃を受けざるよう、国家を守備するは政府の義務なる事を認むるも、その不備な非基督的態度に対しては教会は與みするものに非ず、他道も『基督には人種の差別なし』との態度を保持する事を日系信者に保証したい。――また日系二世に対して、家庭に農園に仕事口を提供するよう、全国の教会は訴へるものである。」と。

上記の方針に従つて、教会はビーシー、アルバータ、マニトバ三州日本人の移動した所へは、牧師及婦人伝道師を派遣して奉仕したのであるが、東部に転住した日系人の為めには想像も及ばない程努力した。先づ第一に、カナダに於ける五大宗派――聖公会、浸礼、長老、カソリック、合同諸教会――は協力して、日系人に対する誤解を取去り、正常なる理解を促進する為めに、「日系人に関して」なる小冊子を発行し、その内容は教壇、ラヂオ、青年会、婦人会等を通して一般に伝播した。以来数々の小冊子が発行されたが、機関紙、日校教材、伝道雑誌を通して日系人に対する同情と理解の増進に努めてゐる。

次に、教会は日系人の就職を可能ならしめるべく努力した。一般の人々が日系人を雇ふ事を躊躇してゐる時に、教会の牧師、婦人伝道師役員等が日系人の為めに率先してその家庭を開き、教会関係の学校や病院が日系人を雇入れ、彼等は勤勉な良民なる事を一般民に証明したのである。斯して日系人が理解されるにつれて、就職口も増加し、その範囲も拡がつて来たのである。

また、教会は転住者に対して何事も自由に世話し、彼等の再定住を助けた。彼等の最も苦しんだ住居問題解決に、雇主との間の調停に、病気や不幸の時の慰めに、教会はその附属団体や信徒を通して尽してくれた。私は旅行中度々さうした話を涙を以て感謝しつゝ語る人たちに逢つた。

しかし、教会の最も大なる貢献はその隔てなき友情である。慣れない地に於て淋しさを感じ、当惑してゐた転住者の為めには、教会は温かい空気に満ちた場所であつた。其処で彼等は社交的に、智的に、かつ霊的に満足を與へられたのであつた。

ウヰニペグの一友人は語つた。「日本から帰つた宣教師は同情と理解とを以て私たちを導いてくれる。一週間過激な労働をして疲れる私達にとつて日曜日に教会へ行く事は唯一の慰安であり喜びである。牧師も信者も皆非常に親切で先日も礼拝後に日系人の為めに社交会を開いてくれたが、十二名出席し、大変楽しかつた。彼等は私たちが落つく為めに全力を盡してゐてくれる。」と。

私は短時日の旅行中に出来るだけ多くの同胞に接触したいと考へて、各地で集会を開いて貰ふ様に勧め頼んでおいた。二十八回の集会にて八百名以上の同胞にお目にかゝつたが、多くの集会は教会で開かれ、白人の友達も出席して何等の隔てなく自由に交はつてゐる様子を見て、愉快に感じたのであつた。

今までは日系人は受動的に教会の好意に浴してゐたのであつたが、追々彼等は教会の活動的会員になりつゝある。彼等は一教会に集まらないで、多くの教会に努めて分散してゐる。ピアノ及び聖楽の教師として免状を有してゐる二世嬢は、トロント市屈指の大合同教会の有給独唱家として勤めてゐる。モントリオールの一教会の日曜学校に、二世嬢がピアニストとして雇はれてゐたが、一般白人に気に入られて間もなく科長にさせられた。各地で日校教師、青少年男女団体の指導者として奉仕してゐる日系人が数多ある事を発見した。

教会は決して人種を偏見しないで信者未信者の区別なく喜んで奉仕する。併し、今まで教会に出入してゐない人たちは却々教会に近づき難い。それは私の経験から言へば基督教に関する誤解による敬遠と、教会の日常の関係は[illegible]人間的に、事務的にして親しみ易しめ、且つそれに近づき[illegible]にある。

教会は常に積極的に[illegible]。現在の教会は完全でない事は勿論[illegible]第一に知つてゐる。しかし今日、全人類の幸福に、現在の人類の間に働きかけて、愛と奉仕の増進の為めに教会以上に貢献してゐる団体が他に何処にあるか。今回の戦争に於ても、教会は前回の如くに狂暴な空気に囚はれず、新熱としてその使命に立ち、（個人的の例外はあるが）一般に[illegible]ひつゝも、其主義を保持してゐる事は最も望ましい事である。教会が世界の平和の上に教会が第一の貢献をなすであると教へせしめられる。教会の隔離であり宗教的な[illegible]の誕生を記念するクリスマスは再び来た。今日世界を通して[illegible]ひつゝある莫大なる犠牲が無駄に終らず、世界兄弟主義と[illegible]平和の實現される楽園の一日も早く来らん為め、今一度主とその「新ける路」なる教会に対して献身を新にしたいものである。

わが（元）朝

アグラス 内田一作

くらい
くらいその朝にごそごそと起き
て、
ごそごそと働く。

きのふもけふも
生物の命は休まない
わたしの生共も元朝をしらない

それでも
あたりがわかるくなると、
わたしはこほりに心をひたして
さむざむとこの元朝を迎へます

そして、
妻の苦心の妙な代用屠蘇を祝つ
て、
またかと、砂糖大根のことを思
ひます。

落葉して

オンタリオ州 笈花

落葉して遠き近なりの現るゝ
配米の稲をより居る夜長かな
支那人と友達となり芋を掘る
秋晴れの畑耕して苦を忘れ

アグラス 西喜一郎

一葉又一葉はさりと落ちる音

スレーダレーキ 北陸道人

ロッキーの眠れる森湖畔かな
お年玉祝ふザシミは白魚かな
[illegible]さらに開拓者の旅

マニトバ 茂六

一羽立ち二羽飛ぶ空や渡り鳥
渡り鳥西や東に住み變り

餅なくも

ボアオブ 森本楚木

餅なくも屠蘇も無くて明けの春
若水や雪打ちかぶる井戸の蓋

晴れし一と祝ぐ通路に雪を歩す

レモンクリーキ 千曲

斧振ふ手をまめして千に乾ずり
新割斧それて刻む凍て大地

クリスチナ 月鏡

初日の出湖面一線風つくす
吹き晴れし寒月冷ゆる雲の肌
湖の魚の影つくるほど水澄めり

グリンウッド チム生

稲枯れて案山子残るや移動村

山呑句會稿

薮木 萬年青

配所とは見えぬ笑顔の御慶哉

西村 明美
荘厳に明ける大地や初日の出

薮木 白斗
ことほぐや昭和十九年の春

阿部 一山
厳然と映ゆる初日や雪の峯

西村 かほる
家々の煙ゆたけし今朝の春

薮木 美恵
初日の出染めて目出度き松の色

西村 白百合
限りなく希望に燃えて屠蘇祝ふ

渡邊 雀村
山のもの並べて元日祝ひけり

森 本
朝霞に春めき立ちし人の聲

坪田 若水
初空や並み居る軒に立つ紫煙

白井 日月
佗住みて心明るき二度の春

山本 春月
銀嶺に初日仰ぐや谷の里

中筋 賎女
新春や希望に満ちし大平野

吉川 凉風
初風ぞや真紅に巨き旭の出づる

森 凡夫
動亂の夢新たなる初日の出

林 葉耶子
水天に一髪太き初日の出

室崎 風葉子
山初め若人の意氣や谷こだま

杉万 芳月
和か亂か四十四年の初日の出

金光 睦交
山を呑む天狗ばかりや初句會

佐藤 露[illegible]
東海の空より明けて初日の出

三宅 春江
流浪の戦線の夢ら二春かな

初日輝く

アルバータ 竹愛生

日出度きは初日輝く天が下治るみ世の近づけばこそ
東路や都も近しオタワなる議事の塔よりカナダ明けゆく
門松の世の習はしはなかりしに節はやみ無き心晴れり

インテリアタウンに居る人々のメンテナンスにかんする苦情を調査
オタワ政府が四名からなるローヤルコミションを任命

（オタワ發）ビーシー州インテリアタウンに居る日本人の「生計を支給」に關して取つてゐる方策を調査させるために四名からなるローヤル・コミションを任命した旨ミッチェル勞働相は火曜日發表した。調査委員は

△委員長ジャクソン博士（ニューパ州政府の衛生兼パブリックウエルフエア省次官）△委員、デヴイツドソン博士（オタワのカナデアン・ウエルフエア委員會の幹事長）、ダブルユー・ボーン（現市の救濟部主任）、ミセス・スザランド（レヴエルストック）の諸氏であるが、右は「プロテクチング・パワー」を通して日本人の患者から「彼等のウエルフエアに關して取つてゐる施策は國際的慣習によつて行はれてゐるところに從り準據してよいほどに充分なものでない」といふ苦情があつたので調査することになつたもので勞働相は說明してゐる。而して勞働相は「ビーシー州の他の者からは日本人に對するメンテナンスは充分に過ぎるといふ苦情も勞働省に來てゐるので、注意深い調査をして問題に對する事實を明かにすることになつたものでもあるが從つて任命されたローヤル・コミションはビーシー州インテリアタウンに於ける日本人に對して勞働省當局にて現在行つてゐるメンテナンスとウエルフエア規定を調査するのであり、コミションのやり方が問題となつてゐるのではなくて、調査は日本人のウエルフエアに關して採用されてゐるポリシー（救濟率などのこと）のみにつき行はれるものである」と語つてゐる。

リセットルメントを援助
オンタリオ州ロンドン市勞働會議 婦人團體なども協力して積極的に

（ロンドン發）日系二世の再定住を援助するためロンドンのワイダブリユーシーエーの主催によつて市內各團體の支援を求める集會が開かれたが日系カナダ人委員會の力強き指導によつて會議は成功をおさめることが出來た。ロンドン市はオンタリオ州の他の都市にさきがけして沿岸から移動した日系人を受容れてデモクラチックな行動の範を示したものであるが、全加勞働會議に聯絡してゐるロンドンの勞働會議は最近の例會に於て次の如き決議を通過した。

「ワイダブリユーシーエーによつて組織された日系人諸問題委員會を本勞働會議は支持して、ロンドン市內に住む七十餘名の日系青年男女が當市の社會に受容れられた生活をなし得るやうに協力するものである」

而して勞働會議のフインチ議長はロンドン市內の產業に從事してゐる日系二世は彼等が希望するならば勞働組合に加入することが出來ることを指摘して「勞働組合の門には人種的差別なぞは存在しないのだ」と言明し同市內に在る日系青年男女の再定住を援助せよと一般に呼びかけてゐる。ロンドン市の婦人會議もまた日系人援助委員會のプログラムを支持する決議を行ひ「婦人會議は目下市內に住んでゐる日系カナダ人に對してクリスチャンとしての親切をつくし彼等を援助することに大なる考慮を拂ふものであるが此の氣持は現在と將來を問はずカナダ內の他の少數民族に對しても及ぼさなければならぬものである」と言明してゐる。又右のプログラムに關して日系二世自身も「日系人がカナダの社會に同化する氣持と熱意をもち夫れを成就するために彼等自身も其の分を盡さねばならぬのだ」とて次の如く言明してゐる。

「差別的な不公正な取扱ひを受けるといふので中にはビーシーへ歸つて行きたいといふものもあると云はれてゐるが、誰れ人にもせよ完全なる世界が彼を待つてゐるなど豫期することは出來ない筈である。而して苦情を述べる者の多くは當地にやつて來て彼等の新しい生活に適應に順應してゐない人達である。全體のために協力しようとしない少數者の行動は西洋人の友だちと二世の先驅者たちが一生懸命になつて日系人の良き定住をはかつてゐるのを甚しくさまたげるものであるのだ」

トロントの
二世委員會活動

（トロント發）トロントの日系カナダ人のために働く第二世委員會の代表は十二月三日カールトン合同教會に於ける集會にて次の如く決定した。

清水邦雄、宝田ジョージ、谷田部英二、三枝マリー、加藤ケーイ、北川ミュリエル、瀧本キミ

幹事である。

右の委員會はトロントに來た多くの新住者と日系人再定住問題に關心を有する市內諸團體との連絡役をつとめるもので、他の少數民族の團體とも協力をはかり二世をトロント市民に紹介するためスピーカーを動員して日系人問題に關心をもつ團體に呼かけ之を說明する。

ハミルトン市の
二世ポストマン

（ハミルトン發）晩香坡からハミルトンに移住して來た一日系二世は當市で郵便配達夫となつて就職してゐるが、これは恐らくカナダでは最初のことであらうし、彼は過去數週間のクリスマス季節の繁忙時にも一本の手紙もミッスなしに配達してゐると報告されてゐる。

ラヂオ百箇を競賣の廣告
前川商店四萬弗の在荷も『閉店賣出』

（晩香坡發）カストヂアンの指圖によつて晩市のトムソン・ビニングトン商會は官側のラヂオを十二月二十日からパウエル街九九二に於て競賣する廣告を出してゐる。何うしたラヂオだか只明記してゐないが右は一九四二年二月に聯合に應じて日本人がカストヂアンリスに提出したラヂオであることは明白である。

（晩香坡發）パウエル街の前川商店の四萬弗の在荷を「クロージング・アウト・セール」するといふ廣告が先週の新聞に出てゐる。ドライグーヅ其他を大見切で十二月十六日から賣却するもので「男のスーツは十ドル二から廿六までのみ」といふのが特に目につく。

◎アルバータ州のコミション事務所はレスブリッヂ市第十一街で第五街角のコンサヴエトリー・ミユージク建物の地階に移轉

◎カスローのレーデユ市長は再選、市議にはサザランド、ギーゼ、堅田、委員にはサザランド・メタートソン諸氏が當選。グナンのアドの市長はスローカンのスヴン南市長も再選された。

次號は一月八日に

ニユーカナデアンの本號は全部で二十四ページとなつてゐまして ありますので編輯者も一ぱいであるを存じます。一月一日は休みで次號は一月八日に出します。

轉住と再定住問題にたいする私の意見

オンタリオ州定住斡旋係 イー・ツルーマン

ビーシー州沿岸から移動した日系人の再轉住と再定住といふヤカましい問題に關係する私の考へを述べるやうにとニユーカナデアンの社說をいさぎよく受けてこゝに一文を草することにしたのだが、先づ私は自分が交渉をもつて來たのは主としてカナダ生れの日系二世であることを斷つておきたい。最近吾々のフアイルを調べたところによるとオンタリオとケベツクに居る移動者の八十六パーセントまでは二世である。だからして私の以下に述べようとすることは日系カナダ人全體をといふよりも二世を基礎にしてのものとなるであらう。

人々の仕事が彼自身の同僚や態度によつて色づけられるといふことは極めて自然なことであるのだが、戰時下に於ける一カナダ人としての私の第一の本分は戰勝へつくさねばならぬといふ事である。從つてカナダに居る誰れ人にもせよ此の目的に敵對する者に對しては夫れが如何なる方法によつて行はれるものであるにせよ私の贊同しがたきところであり、又此の理想に對して無頓着なる者に對しても私は心からの親切は感じ得ないのである。

しかし乍らこの戰爭は明確にして高貴なる理想を保持するために戰はれてゐる。人種的憎惡、人種的差別、不寛大、不正義等は右の理想に相反するものである。故に私は斯かる人々を組ずることは出來ない。「自由といふものは誰が夫れを他にも與へざる限り得られるものではない」とウイリアム・イー・ボリイトが言つて居る如くに。

二世の最大多數は、要するにカナダに居る日系人の總ては忠誠であると私は確信してゐる。其の故に私は、彼等が英國風の正義の最高標準によつてカナダ市民として取扱はれるに至るまでは決して滿足しないものである。忠誠なるカナダ人の誰れ人でもが持つところの權利と特權を日系人も持たねばならぬのであるが、日系人に對する制束を縮けるべきだと叫び『送還』だの『追放』だのといふことを言つて居る者があるとき、カナダ各地に於て、日系カナダ人に對し公正なる取扱ひを與へよと主張するカナダ人の數が增加しつゝあることは私の誇りとする所である。

移動以前の日本人の生活が行きづまりの有樣であつたと信ずる點は、日系カナダ人を地理的に分散させるといふ政府の計畫を熱心に支持するものである。「集團」をして住んでゐる少數民族が避けられ社會の他の人々の惡感を促すといふことは殆ど不可避のことである。カナダに居る日本人は事實上總て西部沿岸に、その八十パーセントまでは晩香坡若くは其の近在に居住してゐたのであるが、それを問題にする個人及至集團を非難は出來ぬと思ふ。そこから恐怖と恐懼は生じ多くの拘束や制限は加へられカナダ市民としての誇りを持つ事は不可能となつてゐたのである。

長い間日本人に關して問題とならも夫れを實行し得なかつたことを戰爭上の必要は一夜にして達成して了つた。移動は實際に於て悲劇ではあつたがカナダに於ける日本人問題解決の眞の機會でもある。若し移動者が此の政策の眞意に對して心から是認しオンタリオ東の諸州に於て新しきホームを見出すならば彼等はすべてがカナダの生活に融合し得るのも然う遠くはないであらう。既に良きスタートは行はれてゐる。早く移動して目下オンタリオに居住してゐる一日系人は最近私に對して『移動命令發せられてビズネス、ホーム、友人、職業關係等を後に殘して去らなければならぬ事になつた時は自分の生涯で最も大きな悲劇だと思つたが、今や私はそれを自分の生涯中の最大惠福だつたと見てゐる、なぜといふに、今こそ私は初めて正常なるカナダ人として正常なるカナダの社會に住んでゐるからである』と語つた。此の正常なる生活をするといふ事こそは、日がたつと共に、カナダに居る日系人の心をとらへる様になるであらうことを私は希ふて居るのである。（以下次號）